

OUR TWO ADAMS.

"So also it is written, The first man Adam became a living soul. The last Adam became a life-giving Spirit." (1 Cor. xv. 45, R. V.)



OR,

THE GOLDEN MEAN THROUGH GRACE TO GLORY.

BY

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FOR THE MINISTRY AND THE MASSES.



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To the

Thousands Who Have Bought and Read Our Former Works,
with heartfelt gratitude we hopefully

Dedicate this Volume,

believing it to be the best book we have ever written.

The Author.



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L. MEWherter

PREFACE.

The great Remedial System is necessarily coherent and harmonious in all its parts. Its Divine Revelations present a golden mean, lying between all unreasonable and irreconcilable extremes. And we believe that its spiritual truths may be clearly seen, if sought in the light of Revelation rather than in the perplexities of Science and the contradictions of Theology.

This book has been written from a Scriptural rather than from a theological standpoint—from a commonsense rather than from a theoretical or metaphysical point of view. We have sought truth in the sunlight of the Sacred Word, with a heart beating in unison with the Divine, in all its desires relative to the salvation of the human family. To formulate and clearly state a coherent and Scriptural scheme of Divine Grace, looking to the redemption and restoration of our ruined race, has been the one longing desire of the Author in his arduous labors of love.

If we have not radiated the horizon of Revealed Truth with new lights, we hope we have at least dispelled the dense darkness which, in some instances, has hung over the great Remedial System for many centuries. If we have failed to open new fountains of life, we hope we have at least set the dewdrops of Sacred Truth before our readers in a way that will lead some of them to the fountain of living waters already opened for the house of David and the inhabitants of Jerusalem, because of sin and uncleanness.

This volume has been written neither in the interest of
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nor yet in opposition to any religious sect or Creed in Christendom. We have simply sought for the whole truth as it is in Christ, preferring that to the half-orbed truths found in the superficial investigations of many theorists and theologians.

Hoping the perusal of this work will be as pleasant and profitable to our readers as its production has been to the Author, we are most fraternally yours,

LEROY McWHERTER.



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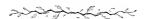
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Adam the first, to be simple in story,
Represented the race, in the morn of its glory;
He fell, and his fall was the fall of his race,
With no chance of rising, except through Divine grace.



Adam represented us under the law covenant, and through his disobedience we were all brought under its condemnation. Christ represented us under the Covenant of Grace, and through his obedience unto death we were all redeemed and tendered a personal probation.



Adam the Last, to complete the narration, Represented the race in the Plan of Salvation; So great is his name and charming his story, That by him we are led, through grace, back to glory.



OUR TWO ADAMS.

CHAPTER I.

THE MYSTERIES OF THE TRIUNE GOD

Canst thou by searching find out God? (Job xi. 7.)

HERE is a God. All nature attests this fundamental fact. The footprints of the Creator are visible in all his works and ways. Proofs of the Divine Existence are spread out before us in such clearness and profusion as to make a lasting impression upon the most untutored minds. The language of crea-

sion upon the most untutored minds. The language of creation is no other than the voice of God proclaiming his own eternal existence.

The Divine Existence is also clearly seen in the light of Revelation. The Bible opens with the simple but sublime declaration: In the beginning God created the heaven and the earth. From the opening to the close of this Sacred Volume, the clearest possible evidence is given of the existence of its Divine Author. His word, no less than his works, force us to the conclusion that there is a God.

There is no man who does not secretly believe in the existence of a God. The conviction of a Supreme Ruler is universal among men. The idea of a Sovereign Deity has swept over every epoch in the world's history, from the creation of man down to the present day. There is no nation so wicked,

no country so distant, and no age so remote, that it does not bear testimony to the existence of a God. And the farther back we go in our investigations of heathen religions the more clearly and forcibly will we find set forth, in their articles of faith, a belief in the existence of a Supreme Sovereign, who reigns unrivaled over the vast universe of nature.

To deny the Divine Existence is to assume that one is infinite in knowledge, taking cognizance of every being who does exist in all the realms of illimitable space. None but an egotist could proclaim himself an atheist. It is the fool who hath said in his heart, There is no God. A man might as well deny the existence of the sun, when he sees his golden beams and feels his animating power, as to deny the existence of the Creator of the universe, when the heavens declare his glory, and the whole earth is full of his matchless power and endless praise.

But God is a profound mystery to man. His infinity renders him mysterious indeed to the finite mind. Man might as well attempt the boundary of the boundless as to undertake fully to comprehend the Infinite Jehovah. In all our acquisitions of knowledge the Infinite ever lies infinitely beyond the comprehension of the finite. God is the unknown and unknowable quantity, in the perfect solution of the great problem, which would doubtless reveal to us the profound secret of universal existence.

We can know but little about Deity beyond what has been revealed to humanity concerning the Divine. In fact, all that we can know of God is either expressed or implied in the revelations of his Word and works. We can never hope to find out the Almighty to perfection. And yet our limited knowledge of God is central and fundamental to all other knowledge.

God always has been and doubtless always will be a great mystery to all men. He is a mystery to us in his immutability. We look around and see everything with which we are cognizant constantly undergoing change. Change is written upon the very face of nature. Every visible object is a variable quantity. But God knows no change. All the Divine attributes are invariable. They change not, and change never. The essential elements of the Divine Nature ever have been and always will be just what they are to-day. They are immutable and eternal. God is the same yesterday, to-day, and forever. In him there is no variableness, neither shadow of turning.

God is a mystery to us in his eternal existence. We are the creatures of an hour, but he is without beginning of days or end of time. Even from everlasting to everlasting thou art God. Let the imagination mount aloft, and take her boldest possible sweep into past eternity, but she never can reach a period in which God did not exist. Then let her whirl upon her lofty wing, and dart with the velocity of thought for infinite ages into future eternity, and she can never reach the period in which God will cease to exist. God's is a self-existence and, consequently, a necessary and eternal existence. This idea of eternal existence is one of Divine revelation, and not of human conception. Hence it lies beyond the province of the finite, and is to man a most incomprehensible mystery.

God is a mystery to us in his omniscience. He is infinite

in knowledge, and absolutely perfect in wisdom. He comprehends everything, whether great or small, animate or inanimate, material or immaterial, throughout the immensity of space, as well as during the endless cycles of duration. All things, past and future, are just as clearly seen and as perfectly comprehended by him as are the plainest events of to-day. Known unto God are all his works from the foundation of the world.

God is infinite in knowledge, but his prescience does not affect the nature of the things foreknown. It does not render necessary that which is only contingent; neither does it reduce to a contingency that which is an absolute necessity. It is foolish in the finite to affirm that the Infinite could not foreknow future events unless they were necessitated. It is a childish way of begging the question.

Events come to pass not because they are foreknown, but they are foreknown because they will come to pass. They are not projections from the Divine Omnipotence, but reflections from the Divine Omniscience. God has made some things necessary, and others contingent. The necessary events he knows as such—knows they can occur only as he predetermined. The contingent events he knows hang upon the volitions and actions of his accountable creatures. But, he knows perfectly just what the will and conduct of each creature will be; and hence he is able to determine, beforehand, how all contingent as well as necessary events will terminate. Divine Omniscience penetrates with the utmost precision all the circumstances upon which contingent events turn; and sees, most clearly and certainly, the end from the beginning. A contingent event may be a certain-

ty, but it cannot be a necessity, for contingent acts are voluntary, not coercive.

But if God's foreknowledge necessitates in the least man's future volition or action, then it necessarily places them both under its absolute dominion and control. A foreknowledge which dominates man's volition in one particular must, of necessity, override his freedom of will in all things, since all are alike foreknown. But this would rob our first Adam of his freedom of choice in the garden of Eden, and exonerate him from all culpability with reference to the introduction of sin into the world. If the Divine prescience implies absolute necessity in human action, then God could not constitute a contingency; and this limits the Divine power. Or, if he did constitute a contingency, he could not foreknow what the result would be; and this would limit his foreknowledge.

But, once more, foreknowledge is not a cause of action. The Divine prescience is not an active power. All knowledge is passive in its nature, possessing only a relative existence in the mind. And hence it is powerless in itself to go abroad and cause, or even influence, the actions of others. Then foreknowledge cannot necessitate. Even the Divine foreknowledge can have no necessitating influence upon any event, whether past, present, or future, from the simple fact that its passivity cannot be converted into activity.

God is a mystery to us in his omnipotence. He possesses all power. He created and sustains this vast universe by the might of his wonderful power, and could just as easily sustain a million such universes, without calling into requisition the smallest fractional part of his omnipotent energy. Thine, O Lord, is the greatness, and the power, and the glory . . . in thine hand is power and might . . . to make great and to give strength unto all. He stood and measured the earth; he beheld, and drove asunder the nations, and the everlasting mountains were scattered. Infinite power belongeth unto God.

And yet there are many things which do not fall within the province of omnipotence. This Infinite Power cannot perform a single act inconsistent with the Divine nature. One divine attribute cannot cross nor contradict another. Hence there are things which the Omnipotent Jehovah cannot do, because they are not in harmony with his Divine nature and holy laws. The Infinite has no advantage over the finite in the performance of impossibilities.

God is a great mystery to us in his omnipresence. He is everywhere present, at the same time, in the person of the Holy Spirit. The Psalmist expressed this thought beautifully when he said: Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend into heaven thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. Do not I fill heaven, saith the Lord? Behold heaven, and the heaven of heavens, cannot contain thee! Though they dig down into hell, there shall my hand take them; though they climb up to heaven, thence will I bring them down.

Yes, Deity is everywhere. Heaven, earth, and hell are all full of God. Heaven is full of God; and it is his wholly reconciled presence, his divine approbation, his approving

smiles and constant benedictions, that make heaven a place of perfect peace, perpetual joys, and eternal blessedness to all its countless inhabitants.

The earth is full of God; and it is his partially reconciled presence, his occasional smiles and approbation, which make it a place of partial joy, where we sometimes get a foretaste of that peace which the world cannot give, that boundless joy which awaits us in the glory land.

But hell is also full of God; and it is his wholly unreconciled presence, his constant frowns and fiery indignation, that make hell a place of endless woe and eternal death, where the worm dieth not and the fire is never quenched. A consuming fire, the hell of hells, are the wrath and indignation of an angry God.

But God is possibly the greatest mystery to us in his tri-There is only one God, but in the unity of une existence. the Godhead there are three Divine Persons, the Father, the Son, and Holy Spirit; and these three are one. are three in person and office, but one in all the essential elements and attributes of Deity. And, in our highest and grandest conceptions of Deity we see him, three in one, the Eternal God, Creator of all things, God over all, and blessed for evermore. We see him in the person of the Holy Spirit, an omnipresent, illuminating, quickening, saving, and sanctifying God. We see him in the person of the Son, an incarnate, a crucified, risen, and ascended God, the King of kings and Lord of lords, sitting at the right-hand of the Majesty on high, where he ever liveth to intercede for his people. We see him in the person of the Father, in all his wonted grandeur and glory, not a being of flesh and blood,

but a great spiritual Being, seated upon his throne of perfection in the Heaven of heavens, that great white throne from beneath which flows in all its crystal purity the river of the water of life—that throne around which angels and archangels, seraphim and cherubim, saints, elders, and all the sons and daughters of God, shall vie eternally, casting their crowns and trophies at his feet, bowing, and crying, Holy, holy, Lord God Almighty, which was, and is, and is to come, unto whom be glory, and power, and dominion both now and forever, world without end. Amen.

These great mysteries are shadows of the Infinite, penetrated, and even perforated, by the glorious rays of Divine Revelation. They are the natural supplemented by the supernatural, the temporal conjoined to the eternal; and none can hope fully to comprehend them in this life.

The Infinite God is infinitely mysterious to man. But a mystery in Biblical phraseology is simply a secret or hidden truth into which it is necessary to be initiated before we can comprehend it fully. Only let the veil be lifted, the secret revealed, and we no longer see in part, through a glass darkly, but comprehend perfectly these hitherto mysterious subjects.

The mysteries of the Triune God may be above, but they are not contrary to, human reason. The soul and center of our holy religion—God manifest in the flesh—is a mystery that no finite mind can solve alone; for to the finite mind all infinite truths are necessarily more or less mysterious, if, for a perfect knowledge of them, we are wholly dependent upon human reason. The Infinite Mind only can of itself fully comprehend and perfectly reveal infinite truths to

finite beings. Mysteries, then, stand at the limit of our present spiritual attainments. They are the goals of our future investigations, the bonanzas of our future discoveries.

There are many mysterious things to man in the works as well as in the Word of God. All scientific subjects, whether of matter or mind, are environed more or less with mysteries. The child can ask questions about the most commonplace things of this life which will silence the most profound philosophers of earth. Everything, whether animate or inanimate, is, either directly or indirectly, associated with the mysterious. Knowledge and ignorance, light and darkness, truth and error, go hand in hand through this life in all the researches of the finite after the hidden treasuries of the Infinite. Fortunately for humanity, however, it is the province of Christian faith to go where human science and finite reason are utter strangers.

But to the Infinite and Omniscient Mind there is no such thing as a mystery, from the simple fact that no truth can transcend the comprehension of the Almighty. He looks upon all sides and into all phases of every subject he contemplates; and hence sees everything just as it is, without the least difficulties or obscurities overshadowing his universal investigations.



CHAPTER II.

THE TRIUNITY OF THE GODHEAD.

And these three are one. (John v. 7.)

HE Triune God is not three Gods in one, but three Divine Persons, each possessing all the essentials of the Divine nature in an equal or infinite degree. The least rational of all Theistic

theories is that of a base, bald unitarianism; while the most rational and spiritual conception of God known to man is that which recognizes the three Persons, bearing the Divine nature in the active, loving unity of their eternally triune existence. A God essentially and eternally active in all the forms of infinite life and the functions of infinite love can be found only in the mutual relations that necessarily exist between the Father, Son, and Holy Spirit.

THE GODHEAD

is a substantial verity. It embodies in itself all there is of Deity. In it the divine nature is replete, both in its essentials and nonessentials, to the existence of a Divine Being. It is composed of the only three Divine Persons who ever existed. And outside of this Godhead, or the Persons composing the same, there is not to be found in all the broad domains of the universe a single element or attribute essential to divinity. We cannot tell in just what the eternal verity of the Godhead consists, unless it be in these uncreated and essential elements to the existence of the Divine

nature. And by the Divine nature we mean Divinity itself. And yet the term Godhead, like our word Cabinet, is not an entity, but an abstraction, pointing, however, to a combination of entities—the Father, Son, and Holy Spirit—of which it is composed.

The word God itself usually refers to but one Person in the Godhead, but sometimes to the entire Trinity. The context, if understood, will enable us usually to tell to which Person reference is made; otherwise we must interpret scripture by scripture. But we must bear these important facts in mind if we would correctly understand the many Scriptural references to God the Father, God the Son, and God the Spirit, or to all of these as united in the Godhead.

The word Person is but a name, it is true. It has only a nominal existence, but it represents an entity in each of the Beings composing the Godhead. When words are used in a generic sense they are mere conceptions of the mind, but when they stand for specific things they necessarily represent realities. The several names by which the three Persons of the Godhead are called are so many undying echoes from the eternal shores.

The term Godhead should never be confounded with the word Divinity, for they are not synonymous. It takes all three of the Divine Persons to constitute the Godhead. Neither taken separately is the Godhead. Each is of the Godhead, and all taken together are the Godhead. It is like this: A father, mother, and child constitute a family. The father is not the family, but simply a member thereof. So with the mother and the child. Separately they are only one of the family; together they are the family. In the

term Godhead the Bible evidently embraces the only three Persons in the Divine Family.

The Godhead is absolute rather than relative in each of its Divine Personalities. Each Being has an uncreated and eternal existence. True, the forms in which the Father and the Son have been revealed to us may be, and doubtless are, relative in their essence and existence; but not so with the purely spiritual essence of either of the Divine Persons in the Godhead. No matter where this purely spiritual essence is found, it is, beyond question, uncreated, absolute, and eternal; for in the absolute and essential elements and attributes of Deity the Godhead never has known any change. It remains the same yesterday, to-day, and forever. In other words, the Godhead is infinite in its purely spiritual essence, but finite in its bodily forms. It is infinite in all the essentials to Deity, but finite in all the nonessentials. The essentials are uncreated; the nonessentials have been called into existence. What we have here affirmed of the Godhead as a unit is preëminently true of the First and Second Persons constituting the same. The refined forms or spiritual bodies in which the Father and the Son have been revealed to us were doubtless brought into existence in connection with the creation of the universe, and assumed by them as suitable mediums through which to communicate with their intelligent creatures. For we can have no definite conception of uncreated matter, however refined or remote it may be from any form of the material with which we are cognizant.

The facts are these: This Triune God has seen fit to reveal himself to us in the Persons of the Father and the Son,

as Beings possessing bodily forms, in the image of which our bodies have been fashioned, without informing us directly as to whether these divine forms are finite or infinite, temporal or eternal. But the facts above stated are clearly implied in and reasonably inferred from the plain teachings of the Divine Word.

But the Godhead, though clearly revealed as a fact, and its nature and bearings partially explained, nevertheless lies, in part at least, out of reach of the explorations of the finite mind. And hence, in many of its aspects, it is above and beyond us, like the beautiful burning stars which are clearly visible to the naked eye in one of their aspects, but in all others hid away in the infinite depths of unlimited space.

The infinite fullness of the Godhead is found in each of its members. For, even in the Incarnate Christ dwelt all the fullness of the Godhead bodily. Now this fullness consists simply in all the essential elements and attributes of the Divine nature—that which constitutes one a Divine Being. And since these essentials to Deity are possessed by each Person in the Godhead to an infinite degree, every attribute of the Divine nature, no matter where found, is necessarily in harmony with every other attribute. And hence there is absolute harmony existing between the three Persons in the Godhead, at all times, and relative to all things. They are, always have been, and always will be, a Divine and inseparable unity in all their words, works, and ways.

THE TRINITY IN THE GODHEAD

is essential to its existence. The word Godhead itself im-

plies a plurality of Divine Persons. Therefore the Holy Trinity is not simply a threefold manifestation of Deity, or a trine method of Divine manifestation by one Being; but it is three Divine Beings, separate and distinct in personality each from the other.

The trine existence of Deity is a Bible idea. If Scripture language has any definite meaning at all, the Trinality is a cardinal doctrine of Divine Revelation. The Bible evidently and unequivocally teaches that in the unity of the Godhead there is a Trinity of Persons coequal and coeternal each with the others; for all the attributes essential to Deity are plainly and most emphatically ascribed to the Father, Son, and Holy Spirit.

The first verse in the Bible embodies this Trine Idea, in the use of a plural noun which is translated God. This noun occurs often in Revelation, and would doubtless be better translated the Triune God, or the Godhead; for it can refer to nothing short of the Holy Trinity. And there is no warrant in the Bible for destroying the Trinity, by referring all references to it to the offices set forth in the great Remedial System.

The trine existence of Deity is not a discovery of reason, but a revealed truth, appealing to our faith for credence. The first Adam received this doctrine direct from Divine lips, and it was handed down from generation to generation by tradition, so that traces have been found in all ages and among all nations of the earth. But, admitting that this truth may lie within the boundaries of unrevealed knowledge, still it remains a fact fully revealed that, while the Father, Son, and Holy Spirit constitute the one only

true and living God, they are, at the same time, Three in Person, and consequently Three in Being; for we cannot conceive of a separate and distinct personality in the absence of a corresponding separate and distinct being. This doctrine of the Tripersonality of the Godhead is no infringement upon the Divine Unity, as we see it; but rather a confirmation of it, since there can be no unity in the absence of a plurality.

This theory does not give us Three Gods, as you may sup-Humanity does not consist in personality or being. If it did, you would be humanity. But you are not. manity has its foundation in a human nature, which is a unit—a single thing—though possessed by multiplied millions of beings. Humanity is multitudinous in person or being, but it is only one in nature and in name—humanity— So Deity does not consist in Personality or Being either: but its foundation rests in the Divine nature, and that is also a unit, a single thing; and hence we can have a plurality of Persons or Beings, but only one Divinity or Deity, one Divine nature, one God. It takes every human being in existence to constitute the unit—the one thing—humani-So it requires every Divine Being in existence to constitute the Divine unit—the one thing—Divinity, or the one only true and living God. There are many human beings, but there is only one humanity. So there are three Divine Beings, but there is only one Divinity—one God.

There are not three Gods in the Godhead, constituting but one God. Neither are there three Beings in the Holy Trinity, constituting but one Being. But there are three separate and distinct Beings in the Godhead, constituting the one only true and living God. To admit the Tripersonality of the Godhead, and then deny that they are separate and distinct in Being, is self-contradictory and absurd.

It is unreasonable to suppose that Deity in a single person dwelt alone, in absolute solitude during past eternity; for Divine love demands a Divine Being upon which to bestow its affections, and without this plurality of Persons in the Godhead Deity would be robbed of its sweetest and purest fellowship. We cannot believe that God was one, lone, fellowless Being, from all eternity—a One-Person Deity, without relation, fellowship, or environment—the Only Being in existence; and hence without a sphere of sympathy, trust, or love, until after the creation of other beings. We much prefer to believe that in the Trinal existence of the Godhead the Eternal Three had ever found mutual love, confidence, and enjoyment in each other's society. nothing short of the associations of an eternal and Infinite Being could ever fully satisfy the infinite love of another Eternal Being. But to deny the Tripersonal existence of God, and force him to turn the fountain of his infinite love in upon himself for an eternity, is to make him the most selfish of all beings that have ever had an existence.

The Trinity has reference not merely to time, for God is eternally Trinal in Person or Being. The Triune God is absolutely eternal with reference to his Trinal existence, being without beginning of days or end of time. True, our knowledge of the Holy Trinity, with reference to its relations as Father, Son, and Holy Spirit, is confined to the practical workings of the great Remedial System. We can know only so much about the Trinal existence of God as has

been revealed in his Word and his works. There is no other source of information open to us on this sacred subject. And yet the fact forces itself upon us that each Person in the Holy Trinity is coequal and coeternal with the others, all constituting the eternally Triune God.

The mutual discourses, and relative actions of these Three Persons, as set forth in the Holy Scriptures, make the fact of their separate and distinct Personality just as manifest as any definition could possibly have done. If they are not separate, self-conscious Beings, then those evangelical narratives which so repeatedly represent them as such must be mere delusive romances, utterly unworthy of our credence.

This doctrine of the Trinity, if true, is a necessary postulate of all science, philosophy, and religion. Then the sphere of reason in relation to this subject is limited, and hence liable to be abused. This question is not irrational, but simply above human reason, and consequently should be received with all the heart as a revealed truth; for it does not contain an element that contradicts reason, and it is in perfect harmony with our religious experiences; for our fellowship is with the Father, Son, and Holy Spirit.

Here is the Christian's faith-vision of the Holy Trinity:

He sees God the Father on his throne,
Around which seraphs vie;
While Christ, the Son, upon his right,
In glory draweth nigh.

He sees God the Son receive his own,
The mighty Conquering One;
While God the Spirit maketh known
Who his holy will hath done.

He sees God the Spirit as best he can, In God the Father and the Son; For, otherwise, hath seen no man The whole of Thee in One.

The proofs of the Trinal existence of God are many and varied. Christ prayed to his Father; but, if there be no plurality of Persons in the Godhead, he simply offered, and then answered his own prayers. The Father withdrew his Spirit from the Son as he hung in agonies upon the cross; but if they are One in Person or Being, then the Father simply forsook himself, which is an impossibility. All power was given to Christ; but by whom, if there be but one Person in the Godhead, but by himself? The Savior is to deliver up the kingdom to God, even the Father-that is to say, to himself, if there be no Trinity of Persons in the Godhead. We pray to and worship in the name of the Father, Son, and Holy Spirit, just as the Bible authorizes us to do time and again; but, if they are not Three in Person, we worship a Plurality, when we should worship but One Being.

But this Holy Trinity was once on earth. The Three Persons were all here at the same time, as separate and distinct Beings. It was at the baptism of Christ. The Spirit descended in the form or resemblance of a dove, and rested upon the Savior's head; and the Father spoke from the radiant skies, in recognition of his beloved Son, bidding us hear him in all things pertaining to our timely and eternal interests.

But the Apostolic Benediction and Baptismal Formula ought to settle this question of the Trinity at once and for-

ever; for, if they do not teach the Tripersonality of the Godhead, the distinction between Father, Son, and Holy Ghost is but a vain and useless repetition of names, in the pronunciation of a most sacred benediction, and in the administration of a most solemn ordinance. In this benediction and baptismal formula, the Three Persons in the Godhead are conjoined as the center and source of all temporal and spiritual blessings.

This idea or theory of the Holy Trinity also combines and reconciles all the half truths of the popular heresies of Deism, Pantheism, and Polytheism, which have ever attained to any great degree of power among thinking men. This theory gathers up all the straggling rays of light found in these human systems of false religions, and harmonizes them. It gives Deism its "Exalted Being," in the Person of God the Father. It presents Pantheism with its "Sum of all Creative Life," in the Person of the Holy Spirit, who is immanent in all things—the current of all light, life, and love in the spirit world. It also reveals to Polytheism, in the Person of the Incarnate Son, all the fullness of the Godhead in bodily human form, unfolding the ethical nature of Deity, and exemplifying the "Divine existence in a Plurality of Persons," in each of whom are embodied all the essential elements and attributes of the Divine nature.

THE UNITY OF THE GODHEAD

is a Bible doctrine. There is but One God. "These three are one." But they cannot be one in the same sense in which they are three. Therefore they cannot be one either in Person or in Being. These three distinct Personalities

could not possibly be blended into one and the same identical Being; for contradictions are impossible, even with Divine Beings. And such a union, were it possible, would necessarily destroy all distinction of Personality in the Godhead. But to affirm that they are three in one sense, and one in another sense, involves no contradiction, and is evidently in harmony with Revelation on this subject.

There is unity in the Godhead. The Three Persons constitute but One God. They are one, not in a numerical, nor yet in an arbitrary, sense, for this were impossible; but in a very important and significant sense. They are one in all that is essential to constitute each or either of them a Divine Being. In other words, they are one in the common possession of all the essential elements and infinite attributes of the Divine Nature—of Divinity. They can only be one in some sense consistent with the revealed fact of their Personal Plurality. And this is evidently the highest and most important sense in which the Holy Trinity could constitute a Divine Unity that would make of these three distinct Beings but One God. They are one in nature.

It is folly to contend that there is no sense in which a Personal Trinity is consistent with the Divine Unity of the Godhead. There are two sides to every question, even to revealed facts. Two opposites are essential to the existence of every whole truth. One side gives us but half the truth. The two sides must unite to give us the whole truth, just as the union of two opposites in chemistry gives us a perfect combination. Man's mortality does not disprove his immortality. Reaction is dependent upon action. And so the Divine Unity is hinged upon the Holy Trinity; for there could

be no Unity without Plurality in the Godhead, no more than there could be reaction without action in the natural world.

The gift of life is the prerogative of the Divine alone. But each Person in the Holy Trinity is represented as a Life-Communicator; therefore they are all Divine Beings, constituting, in their eternal verities, the Eternal Unity of the Godhead. Hence we most emphatically declare in favor of the Divine Unity, the Oneness of Deity. There is none other God but One.

In the Apostolic benediction and baptismal formula, already referred to, the hallowed names of the Father, Son, and Holy Ghost are woven together, where they will ever stand in a union as imperishable as that which is to be found in the Divine nature itself, represented by each of them, in their respective Personalities.

We cannot conceive of the Father and Son as mere abstract, immaterial Beings; nor yet simply as pure, nonembodied Spirits, without confounding them with the Holy Spirit, and thus destroying both the Trinity and the Unity of the Godhead in our conceptions.

Then the One-Person idea of the Trinity destroys the Unity as well as the Plurality of the Godhead, for we cannot have union where there is but one to unite. The Father is not literally in the Son, neither is the Son literally in the Father. Hence we cannot believe in the absolute or literal Oneness of the Eternal Three. Nor can we believe in the Tripersonality of but One Divine Being. Either of these doctrines presents insurmountable barriers to our minds. And yet we do most cordially indorse the doctrines both of

the Trinity and Unity of the Godhead, as we understand them to be revealed in God's Word.

The comparison drawn by the apostle between the Father and the Son proves clearly that they were not One in Person or Being, for you cannot compare a person to himself. They were equal in glory, and so much alike in Person that Paul says Christ was the brightness of the Father's glory, and the express image of his Person. An object and its image cannot be identical any more than cause and effect or a substance and its shadow. It is in harmony with neither the logic of facts nor the laws of language to identify a person or being with his own image. The idea embraces in itself the most palpable absurdity.

But the Savior's prayer settles this question. He prayed for the unity of his disciples, that they might be one in the same sense that he and his Father were one. Now Jesus did not pray for the literal, personal oneness of all his disciples. It was simply a oneness in will, words, works, and ways that he wanted; just such a unity as existed between him and his Father—a unity of purpose and power. This makes them one in the most intimate and important unity of thought, feeling, and faith possible to fallen men. The Three Persons in the Godhead are One in the perfect harmony of all their infinite attributes and the inseparable unity of the Divine nature.

The Father, Son, and Holy Spirit are obviously equal constituents of the One Godhead, but we evidently sustain very different relations to each of them, and each of them necessarily sustain different relations to us and our race. To the first we sustain the relation of children to a Heaven-

ly Father; to the second that of the saved to a Savior; and to the third that of the comforted to a Comforter. But if they were one and the same in Person or Being, these different relations could not possibly exist.

The Divine Unity doubtless refers to the oneness of the Divine nature, possessed alike by each Person in the Godhead. And one Infinite Being no more excludes a second or third such Being than one finite being excludes the existence of other finite beings. The uncreated existence of one Divine Personality rather proves the possibility than the impossibility of the existence of a second or third such uncreated Being. But, after all, variety in harmony gives us the most desirable unity possible. Such is the essential unity for which Christ prayed when he said, That they may be one, Father, even as we are one. Now, according to this theory, neither the superiority of the Father, the incarnation of the Son, nor the purely spiritual existence of the Holy Ghost affects, in the least, the Divine Unity of the Godhead.

The Divine nature is a unit in the three Divine Persons. But we repeat it, Deity or Divinity does not consist in Personality or Being. Like humanity, it is composed of certain essential elements and attributes. And every Being possessing these essentials is Divine. There is only one set of Divine attributes, but there are three Divine Beings to wear them. There is but one Divine Nature, but it clothes a plurality of Divine Persons. Hence, while we have three Divine Beings, we have, substantially, but One God. The Divine nature in each Person is identically the same in every element and attribute essential to Divinity. And these essentials are all the same in degree, as well as in kind;

for they are all infinite and eternal. And consequently a want of the slightest distinction or difference in the eternal nature of the three Divine Beings forever excludes even the possibility of a plurality of Gods in the Eternal Unity of the Godhead.

THE TRIUNITY OF THE GODHEAD

is found in the fact that it embraces a Threefold Personality, which is clothed with a Divine nature, constituting it the one only true and living God. According to this theory, you see, the Unity of the Godhead naturally and necessarily proves its Plurality, while its Plurality just as necessarily and naturally issues in its Unity. The Oneness of the three Divine Persons must, of necessity, be a Unity of the most perfect type. And that is the charater of Unity found in the infinite perfections of the Three Persons constituting the Godhead.

We cannot believe in a metaphysical Trinity, neither can we believe in an organic Unity. We are forced to reject the idea of the absolute Personal Unity of God; for the Divine Unity is not more distinctly taught in the Bible than is the Divine Trinity, and it certainly is less objectionable to reject the idea of a Personal Unity than to discard the Tripersonality of the Godhead.

In the economy of creation, providence, and grace, the Father, Son, and Holy Spirit, in their coöperative agencies, are evidently set forth as a Threefold existence in the Unity of one Divine nature. And in their work the operation of the Three Persons is in the order of their position in the Godhead. The beginning is of the Father, the establishment is of the Son, and the completion is of the Holy Spirit.

We believe that the Scriptures teach that the Father, Son, and Holy Spirit are Three in Being, and that these Three Beings are one God. They evidently teach that there is a Trinity of Persons in the Unity of the Godhead. We know that God is three in some sense and one in some sense. "And these three are one." This gives us our Trinity in Unity, or our Triunity.

The Old Testament clearly teaches the doctrine of the Triunity of the Godhead. Us and our are common forms of the pronouns used by the Father in addressing the Son and Holy Spirit with reference to their joint work in creation and providence. And to assume that this Triunity consists in the blending of three spiritual natures in one infinite essence is to make an assumption unwarranted by Divine Revelation.

We have already seen that each Person in the Godhead possesses every essential element and attribute of Deity, and that, too, in an infinite degree. Now this naturally and necessarily renders them exactly equal, or one in will and wisdom, love and mercy, purpose and power. And is not this oneness enough to satisfy those who would worship, in God, a Divine Unity?

But the difficult question is not so much how one can be three as how three can be one. There can be but one common sense solution of this complicated problem, and that is this: When there is a want of common sense in a literal interpretation of Scripture, we are justifiable in giving it a figurative or a spiritual meaning which will make it harmonize with other revealed truths relative to the same subject.

Again, we cannot conceive of, much less can we believe

in, an Impersonal Father, an Impersonal Son, or an Impersonal Spirit, no matter whether we think of them separately and apart or with direct reference to their closest possible unity. The idea of their distinct Personality will associate itself with our thoughts of them, even though we disbelieve in their Tripersonality. We might as well try to think of the separate members of a business firm composed of three men, who are one in the eyes of the law, because of their union in this relation, without recognizing their separate and distinct individuality. Neither can be done. Certainly, then, our theory of the Triunity of the Godhead is admissible.

One circle cannot have three centers, but three circles may have one common center. So one Divine Being cannot have embodied in his Unity three Divine Persons. But three Divine Beings may be coexistent with each other, all possessing certain essentials which, centering in a common Divine nature, give a harmonious unity which constitutes the Eternal Oneness of our Triune God.

On the opposite page we present in diagram our idea of the Triunity of the Godhead.

Here are three distinct circles, all of whose centers coincide, giving to each a common center. This represents our Holy Trinity with a common Unity, centering in the essential elements and attributes of Deity.

The word Godhead is a Scriptural term, and evidently implies the Triune existence of Deity. This Triunity of the Godhead is one of the invisible things which is so clearly seen by the things which were made visible. There is a triunity in almost everything in nature. There are three sepa-

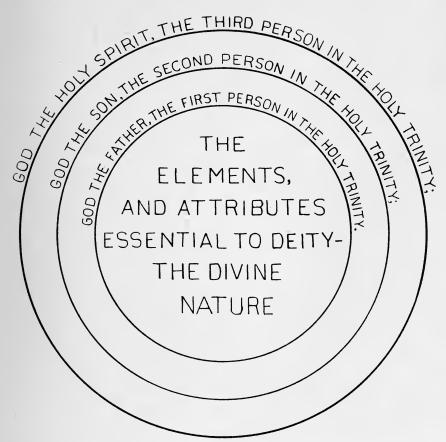


DIAGRAM OF THE HOLY TRINITY.

"Go ye therefore, and teach all nations. baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.)

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." (1 John v. 7.)

В



rate and distinct kingdoms in the natural world (the animal, vegetable, and mineral), and yet they are one creation, not one kingdom. This Triunity is also imaged in man himself. He is three in one, body, soul, and spirit in one man; Father, Son, and Holy Spirit in one God. Nature abounds with analogies illustrative of the Triunity of the Godhead. The tree, the river, and the sun are among the most striking examples. These analogies, it is true, fall short of giving us a perfect insight into the nature of the triune existence of Deity, but they illustrate very forcibly the fact of that mysterious existence.

But each Person in the Holy Trinity possesses and preserves a Personal Identity of his own. Therefore they must have separate and distinct faculties of mind and soul, as well as functions peculiar to their several offices and relations to each other and the universe around them. There is something aside from the essentials to Deity which characterizes each of them—something not possessed by either of the other two. For, if they were all exactly alike in every respect, their Personal Identity would be gone, and this would resolve them into One Being as well as one God. Either of these Persons is an independent Being, but neither of them is God independent of and apart from the other two; for it takes the Entire Trinity to constitute the Divine Unity, or the Three Persons to make the One God.

This doctrine of the Triunity of the Godhead is a practical and precious one. It furnishes sinful man a Sovereign Ruler, a merciful Mediator, and a Soul-Sanctifier. Man's needs demand just such a Triune God as the Bible presents to the world.

CHAPTER III.

THE THREE PERSONS IN THE GODHEAD.

In the name of the Father, and of the Son, and of the Holy Ghost. (Matt. xxviii. 19.)

GOD THE FATHER

S the First Person in the Godhead. He is the Recognized Head of the Holy Trinity. He is the Umpire of the Eternal Council. He is the President of the Divine Cabinet. He is the Chief Executive of the Universe.

God the Father is greater than either of the other two Persons in the Godhead. His superiority does not lie along the line of an extra Divine endowment. It is found in the office he fills and in the relations he sustains to the created and uncreated intelligences of the universe over which he presides as the God and Father of all.

The Father's commands are supreme in all the wide realms of matter and mind. Growing vegetation, ripening fruits, running waters, and rolling worlds are all obedient to his word. At his Divine command the dark clouds spread their sable wings, the lurid lightnings play upon the brow of the angry storm, and the deep-toned thunders roll along the vaulted skies above. In response to his Divine decrees the planets revolve, the suns shine and moons wax and wane forever. Magnificent systems of worlds come and go at his bidding. The empire of mind is not less obedient to his word. When the eternal

fiat goes forth all must obey. From the lowest forms of his intelligent creatures up through the higher orders of archangels to the Eternal Son, who shares his Royal Throne, there is a universal recognition of the Father's Divine right to reign supreme over all the broad empire of intellectual thought.

Christ recognized the Father's superiority. He said plainly, My Father is greater than I; and he proposes, at the end of time, to turn his kingdom over and become subject himself to the Father, that he may be all in all. And yet with reference to his Divinity he claimed perfect equality with God the Father. But what dutiful, affectionate son does not recognize the superiority of his father, though he may be the express image of his honored sire, and the wiser man of the two? Christ, as the Lord from heaven, the world's Messiah, and the Mediator between God and man, was subordinate in all things, yielding constant submission and paying perfect homage to his Heavenly Father.

God the Father is not a Being of flesh and blood, but he evidently possesses a spiritual body. There is a difference between pure spirit and spiritualized matter. One is visible and tangible, while the other is not, at least to finite beings. It follows, then, that God the Father, like man, who was created in the Divine image and after the Divine likeness, is invisible to us when reference is had to the pure spirit; but visible when we refer to the body in which the pure spirit dwells. God the Father has a great spiritual body, similar but superior to those which Christians will possess in their glorified state, when this earthy shall bear the image of the heavenly.

The Father, like the Son, is evidently a visible, tangible Being; for the Son is said to be in the brightness of the Father's glory and the express image of his person. This is evidence the most conclusive to my mind of the Father's materiality; because we know that the incarnate Son here referred to was in possession of a visible, tangible body. But, again, Christ is said to have been "in the form of God" prior to his incarnation, which evidently teaches us that he was similar in form to God the Father before his manifestation in the flesh.

But the visible body of the Father is not God. It is no part of the Divine nature. It is simply the body of the First Person in the Godhead. It is not even the Father, but something which belongs to the Father. No doubt but the substance of this spiritual body is vastly superior in quality to that found in the spiritual bodies of even his most exalted creatures. To affirm that the Father is without bodily shape or parts, simply because it is said, God is a Spirit, is a gratuitous assumption, contradicted by the Bible every time it refers to any member of his body. We might just as reasonably affirm the same of man, because at his creation he was called a living soul.

Those who worship God the Father simply as a Pure Spirit worship him under the most unfavorable circumstances possible; while those who worship both the Father and the Son, according to the Bible representation of them as visible, tangible Beings, worship under the pleasantest and easiest circumstances imaginable; for the Father must be more or less naturalized in our conceptions in order to bring him within the range of our human thoughts and the scope

of our filial affection. We can neither comprehend nor love our Heavenly Father as we are commanded to do, while we regard him in the light of a mere abstract Being, a formless, fashionless Heavenly Father. The human heart requires something visible and tangible, at least in conception, before it can lavish all the love of a consecrated life upon either a real or ideal being. Hence the absolute necessity of regarding the Father and the Son in the light in which they are so clearly set before us in the Bible. For it is them that we are commanded to love and worship, rather than the Holy Spirit, that invisible, formless, fashionless Being known as the Holy Ghost, the Third Person in the Godhead.

But why should we object so seriously to the idea of the Father's corporeal existence, when we are wont to glory in the fact that the Son was embodied in human form and carried his mangled body with him back to the glory land? The materiality of the Father no more destroys the spirituality of the Divine existence than did the incarnation of the Son. Both the moral and spiritual character of Deity was wonderfully manifested and satisfactorily maintained in the life-character of the Incarnate Son of God.

The mere abstract revelations of God the Father are not comparable to the glorious gift of his Incarnate Son. They made no such deep and lasting impressions on the human heart. They called forth no such expressions of gratitude nor manifestations of love from the children of men. No, nor do the gifts and graces of God the Invisible Spirit, though ever abiding with us, awaken such deep and lasting emotions of homage and adoration in the souls of the saved

for the Father of Lights, as does the thirty-three years' so-journ upon earth of the visible Son of God.

In fact, even abstract truths are comparatively powerless upon humanity unless clothed in concrete form. Beauty, benevolence, and love scarcely have an existence to us until they breathe and burn upon the altars of our hearts through the forms of those who love us and are loved by us in return.

But we cannot conceive of the Father as a mere abstract Being, or simply as a Pure Spirit, without confounding him in our conceptions with the Holy Spirit, and thus destroying the Tripersonality of the Godhead, which is so plainly taught in the Bible.

God the Father, the First Person in the Holy Trinity, is evidently a visible Being. I know that John says: No man hath seen God at any time. And this is true when reference is had to the Eternal Essence, or the Divine Nature. But the reverse is equally true when the reference is to the finite forms of the Father and the Son, through whom God hath been declared or revealed unto man. Hence Jacob said: I have seen God face to face, and my life is preserved. And the Divine Record says that Moses and Aaron, Nadab and Abihu, and seventy of the elders, all saw the God of Israel in visible form; for under his feet was paved work, as of sapphire stone; and upon the nobles of the children of Israel he laid not his hand. Isaiah said, long before the incarnation of Christ: I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Woe is me! for mine eyes have seen the King, the Lord of hosts. And the Lord said unto Moses: I will put thee in a clift of

the rock, and I will cover thee with my hand while I pass by; and I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen. Job confidently affirmed that with his eyes he should see God for himself. And the Psalmist said unto the Lord: As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness. And John the Revelator closes up the Divine Record with his grand description of heaven, in which he says: The throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever. Certainly, then, God in the Person of the Father, as well as the Son, is a visible, Divine Being.

GOD THE SON

is the Second Person in the Godhead. He is to the Father what Joseph was to Pharaoh, or Daniel to Nebuchadnezzar, the Second Ruler in his universal empire. He is the Lieutenant Governor of the universe, the King of kings and Lord of lords.

The Son of God is an Eternal Being. He always did and always will exist. He is coeternal with God the Father. In his spiritual essence he is uncreated, and in his Divine nature verily God. He is now, always was, and always will be a Divine Being. This Second Person is the eternal Son of God the Father. Sonship, in a higher and holier sense than that which relates to his incarnate life, belongs

to him; for such are evidently the teachings of Revelation. God sent his only-begotten Son into the world, that we might live through him. But we cannot hope to discover the unrevealed secrets of his eternal Sonship any more than we can solve the problem of the Divine existence. We only know that the doctrine of eternal generation, or Divine procession, is not a revelation from God.

God the Son was manifested in the flesh. His incarnation was not the origin of his Divine existence; it was simply the beginning of his human or dual existence. During his incarnation he was a very God-man, is now, and doubtless always will be. He was not after his manifestation in the flesh both God and a man, two separate and distinct beings; but a God-man, as before but one in Personality and Being. His one Person was common to two distinct sets of attributes. There was a mysterious union of two natures in one Being. Divinity and humanity came together and coalesced in this God-man. His human nature consists in all the essentials to human existence, and his Divine nature consists in all the essentials to Divine existence. no contrariety between the essential elements and attributes of the two natures embodied in the Personage of the Incarnate Son. These natures blend together in perfect harmony in the one Mediator between God and man. everything he did in the execution of his mediatorial work was due to the cooperating energies of both his humanity and Divinity. All his human and Divine attributes acted together as the common energies of one and the same Person. All the attributes of both natures were inherent in and exhibited by the same Being.

The acts of the Incarnate God while on earth were neither wholly human nor wholly Divine. There seems to have been a blending of the two in all his words and works and ways while in the world. It is through this mysterious union of the two natures that the God-man in his atoning work touches both the Divine and human heart, and brings an offended God and offending man back together upon terms of reconciliation satisfactory to both parties.

But we must state in this connection that the generic term humanity includes all the essentials to human nature, and all the beings which ever did or ever will possess them—the entire race of mankind. So with the term Divinity. When used in its generic sense it embraces all the essentials to the Divine nature, and all Beings possessing the same, the Holy Trinity or the entire Godhead. But either of these terms, used in a relative sense, is necessarily limited in its significance. Hence we can speak in this sense both of the humanity and Divinity of the Second Person in the Adorable Trinity; while in a generic sense neither humanity nor Divinity is to be found in any one person or being in existence.

This Incarnate Son is a Divine Being. He possesses all the essentials to Deity. In him dwells not the Godhead itself, as some suppose, but all the fullness of the Godhead. In this gift of his Son the Father gave to us in bodily human form all the essential elements and attributes of the Divine nature. He kept back nothing. So the essential Divinity of Jesus Christ constantly breaks forth from the pages of Inspiration in a perfect blaze of effulgent glory.

The Divinity of the Son is seen in the circumstances con-

nected with his incarnation, the purity of his exalted character, the import of his doctrines, his boundless benevolence and self-sacrificing spirit. It also shines out in all his healings of the sick, raisings of the dead, walking on the waves of the troubled waters, his marvelous transfiguration, matchless death, triumphant resurrection, and glorious ascension. His miracles were but the outflow of his Divine nature, the credentials of his Divine Authority, and the symbols of his saving power. And beneath the bosom of the Eternal Son the loving heart of Divinity still beats and burns for sinning and suffering humanity. It is boundless, endless love, leaping out of the fountain of the Infinite and Eternal, to seek and to save the loved and lost of earth.

He who denies the Divinity of the Son hurls his artillery against the eternal throne of God; for the Savior is seated there upon the right-hand of his loving Father, sharing with him the infinite honors and eternal glories of the inhabitants of heaven. Christ himself affirms that he was before father Abraham, the beginning and the end, the first and the last. He was the Eternal Word which was made flesh and dwelt among us, and that Word was with God, and that Word was God. But no being can be said to be with himself. It was God the Son claiming to have been eternally with God the Father.

This Incarnate Son was, of course, a human being. The Son of God was also the Son of man. The proofs of his humanity are found in the sad story of his humiliation. He looked like a man, he acted like a man, because he was a man among men. But no one denies or doubts his humanity. The Incarnate Son, then, possessed both a Divine and a

human nature. He was in the same Personage the Representative of Divinity and humanity. In his Person was exhibited in the most intimate union all the attributes of human perfection and all the infinite fullness of Divine glory. is the Central Point of union between God and man. In him the extremes of the two natures meet and blend in perfect harmony. By him sin and salvation meet, and earth and heaven are brought together. He taught, both by precept and example, the whole duty of man; and revealed most forcibly the laws of God. Absolute perfection seems to have been the natural result of the Divine Incarnation. Divine glory breaks in upon our vision at intervals along his entire history, to be seen in its full-orbed splendor at the close of his earthly career. His holy life was a mysterious manifestation of the boundless love of God to the world.

In his incarnation the Son was a human being at home with Divinity. He was a Divine Being away from home, because away from heaven. As such a Compound Being he was born into this world. His birth has no precedent, and his existence no analogy. He was a Being without an explanation. His unique Personage is the greatest wonder of the world. It was the Eternal Son with human nature embodied in his Personal Organism. This strange Personality did not center in the human, but in the Divine nature, and hence, like that nature, it is eternal. The incarnation was not the origin of a new being, but the clothing of a Divine Person with human nature. It was a Divine Being taking humanity into the most intimate personal unity with Divinity.

The Personality of the Son of God is so completely cen-

tered in the Divine nature that we cannot contemplate his humanity separate and apart from his Divinity. The Eternal Son did not simply join himself to a mortal man, but he took upon himself our finite, while retaining his own infinite nature. God being his Father, and the Virgin Mary his mother, he could not according to the general law of reproduction have been other than both human and Divine. Thus he became a God-man, the rightful Redeemer of his race, and the all-sufficient Savior of the world.

Since God was the Father of the Incarnate Son he could but have partaken of the Divine nature, for like begets like. And since he was also the Son of Mary, he was necessarily possessed of human nature, for like produces its like. A Being both human and Divine was the natural and necessary result of such a combination in parentage. Nothing short of a God-man could reasonably have been expected in such an offspring. For Christ was the Offspring of, and not merely an emanation from, God the Father.

But it seems impossible that the Incarnate Son should have inherited at the same time the sinless nature of his Heavenly Father and the sinful nature of his Virgin mother, since this would have involved a contradiction; for no being could at the same time be absolutely sinless like the Eternal Father and yet relatively sinful like the Virgin mother. How natural, then, that preference be given to the greater, and the world presented with a Sinless Savior! And yet sin must have been a possibility with the Incarnate Son, else it would have been useless to place him on trial as our Second Representative, for the whole thing would have been a mere farce, and he could have deserved no credit for

his perfect obedience to the Divine law, whereby he condemned while in the flesh the sin of the first Adam.

The Bible nowhere intimates that there were two distinct spirits and wills in the Incarnate Son any more than it does a double spirit and will in all other men. And if Christ did possess two spirits and wills, the human were evidently lost to our gaze in their harmonious union with the Divine. At any rate, the two natures which he possessed were a unit in his earth life. We cannot fully comprehend this most mysterious of all unions, and yet in the fullness of both natures we know he is an inexhaustible source of sympathy and support to all those who put their trust in him.

The incarnate Son could not have represented humanity had he not been the Son of man, nor could he have represented Divinity had he not been the Son of God. To be a successful Mediator between God and man, he must himself be a God-man. The finite and fallen never could have reached the Infinite and Eternal save through the gracious intervention of this mysterious God-man.

The Incarnate Son has an essence and a Being peculiar to himself. In neither is he identical with any other person in existence. To claim that the Son is equal in essence and one in Being with the Father is simply to assert that an essence is equal to itself, and that a Being is himself. It is also assuming what the Bible does not teach and what no one can prove. The Father and the Son are separate and distinct Beings, both in essence and in office, for there can be no separate and distinct personality without a corresponding separate and distinct being. Such a thing is not conceivable, much less possible. And while the essence in two

distinct beings may be and often is similar, it can never be the same identical essence. To make the Father, Son, and Holy Spirit one in essence and Being is simply to destroy their separate identity and distinct Personality and give us oneness in the Godhead without either unity or triunity, while the Holy Bible most emphatically affirms that there are three and that these three are one—that there is a Unity in the Triunity of the Godhead.

The incarnation of the Eternal Son does not imply the incarnation of the entire Godhead. It was only the Second Person in the Holy Trinity who was made flesh and dwelt The Godhead was never embodied in the Peramong us. The fullness of the Godhead with which son of the Son. Christ was filled, or the fullness of the Divine nature, possessed by each Person in the Godhead, is one thing, while the Godhead itself is an entirely different thing. So the fact that Christ was filled with all the fullness of the Divine nature found in the Godhead does not prove that the Godhead itself was incarnated or embodied in the Person of the Incarnate Son of God. The Godhead might be represented by, but it could not be embodied in the Person of the onlybegotten Son.

But the greatest difficulty is to reconcile the incarnation of the Son with his Eternal Existence—his birth with his Uncreated Being. We can do this, it seems, only by admitting that his soul was not brought into existence like his incarnate body by a process of generation, but was preëxistent and eternal. A spiritual body previously occupied by that soul could easily have been laid aside during the period of his incarnation, or his original body could have been

changed to the body of flesh occupied by that soul during his thirty-three years' sojourn here on earth. A spiritual body could be humanized as certainly as a human body can be spiritualized; or this original body, if laid aside for the time being, could have been embodied in the earthy at its transition from the natural to the spiritual, from the mortal to the immortal, when the earthy put on the image of the heavenly and became the first fruits of the resurrection from the dead. But we are forced to confess that there are depths here that we cannot fathom, mysteries for which we have no solution. The Incarnation—God the Son manifest in the flesh—takes us out of the philosophical regions of the natural into the mysterious realms of the supernatural and eternal, where we must walk by faith rather than by sight; and so we walk.

GOD THE HOLY SPIRIT

is the Third Person in the Godhead. He is the Father's Spirit, and the Spirit of the Son. He is the General Agent of the Holy Trinity. He is the Field Agent of the Godhead. He was present in Creation to do the bidding of the Father. He is the ever-present and Efficient Agent, carrying on the work of the great Remedial System since the ascension of the Son.

The Holy Spirit, like the Father and the Son, has many names by which he is known in the Bible. He is called the Spirit, the Good Spirit, the Spirit of Grace, the Spirit of Truth, the Spirit of Glory, the Spirit of Christ, the Spirit of God, and the Eternal Spirit, with many other appropriate appellations.

The Holy Spirit is infinitely more than a mere operation,

energy, or attribute of God. He is an Infinite Being, possessing every essential to Deity. And immensity is filled with his universal presence. This Holy Spirit, instinct with latent energy, is present in every nook and corner of the boundless, bottomless, topless void of infinite space. He is everywhere present at the same time, while the Father and the Son are confined to one place at a time, and are omnipresent only as represented in the Person of God the Holy Spirit.

The Holy Spirit is not an everlasting procession of the Divine from the Divine, an ever-streaming radiance, an everbeaming glory, flowing forth like light from the radiant stars of night, or rays from the glorious orb of day; but an invisible, eternal, Omnipresent Person, possessing all the elements and attributes essential to the Divine nature. He is evidently a Divine Person, because he performs many personal acts, some of which are beyond the power of a mere human being. He loves, reproves, reveals, teaches, quickens, guides, comforts, searches, and sanctifies. He restores to the seeking soul the Divine likeness, lost in the fall. He is the medium of communication between Christ and the Christian. He is the invisible bond of union between the Father and his children.

To regard the Holy Spirit as a mere abstract attribute, quality, energy, or influence of Deity is to disregard the plainest teachings of the Scriptures to the contrary; for the appellations, honors, words, and works ascribed to him prove beyond the shadow of a doubt his distinct Personality, and consequently his separate and eternal Being. He is not an eternal generation from the Father, as thought is

Divine Being as either the Father or the Son. Infinite love, wisdom, and power are the primal attributes of this Blessed Spirit. And out of these grow all other attributes essential to the Divine Existence, such as gentleness, kindness, forbearance, long-suffering, goodness, and mercy. Each of these attributes moves in an orbit of its own, where it may be viewed in all the plenitude and perfection of its original glory as we contemplate the character and conduct of the Third Person in the Holy Trinity. And the excellences of the Divine nature and the perfection of the Divine character constitute the glory which this Holy Spirit would diffuse eternally among the children of men, remolding them into the image and after the likeness of the Triune God.

The Holy Spirit is God, not in a generic but in a relative sense, just as much so as either the Father or the Son. God is a Spirit. If so, the reverse must be equally true. The Spirit is God. God is a Spirit in the Person of the Holy Ghost. Peter says that Ananias, in lying to the Holy Ghost, lied unto God. This Third Person in the Adorable Trinity is a Pure Spirit, invisible and eternal. He possesses no visible body. He never even assumed temporarily a tangible, visible form, so far as we know, save at the baptism of the Son, when he appeared in the shape or likeness of a dove.

The Holy Spirit is in this world to do work for the Father and the Son. Rays of light never represent themselves, but the stars and suns from which they emanate. So the Holy Spirit never points to himself, but to the Father and the Son who sent him to reprove the world of sin, of right-

eousness, and a judgment to come. All sinners have the enlightening influence of the Holy Spirit to contend with. He is an inexhaustible source of light and life to all who receive him. He convicts of sin, and then regenerates the soul. Every Christian grace is the fruit of the Spirit. He inspired the writers of the Holy Scriptures. He anointed Christ above his fellows. And this Holy Spirit bears direct witness with our spirits that we are the children of God and heirs of glory.

The Holy Spirit is an entity. He is a Being with more than a mere imaginary existence. He is a Divine Reality. Though invisible, like the atmosphere and ether by which we are surrounded and with which we are filled, yet, like them, he doubtless has a material existence. The Holy Spirit is immanent in all things. He is the vital power of the universe, the essential and fundamental environment and lifecondition of all men; for in him we live and move and have our being in the world. He is the central and controlling Spirit in existence. He underlies all things, whether animate or inanimate. The whole Creation rests upon his boundless bosom. All the energy-producing effects in the physical realm are but the Divine efficiency of the Spirit of God in nature.

THE GODHEAD

consists in the Father, Son, and Holy Spirit. These Three Persons have existed from all eternity as so many self-conscious Beings. Every essential to Divinity is possessed by each of them, and that, too, in the highest possible degree of perfection. The Divine knowledge of each is infinite, extending alike throughout the dominions of heaven,

earth, and hell. The fountain of all life is found in them, whether it be vegetable, animal, or spiritual. All life had its origin in the Triune God, and there are infinite depths of communion in the time, existence, and harmonious union in the Godhead which the finite mind will never fathom.

In creation and providence all movement, according to the Scriptures, is from the Father, through the Son, and by the Holy Spirit; And in the sinner's return to God, it is always to the Father, through the Son, and by the Holy Spirit. Therefore the Three Persons in the Godhead must have separate and distinct understandings and wills. Jesus said: I seek not mine own will, but the will of him who sent me. But they are a unit in all their purposes and harmonious in all their volitions.

The Bible clearly sets forth the Godhead as a Trinity in Unity. And we much prefer a Trinitarian Unity to a Unitarian Oneness. We repeat it, in the Triunity of the Godhead there are three Divine Persons or Beings, constituting in their essentials to Deity the one only true and living God. Now unto the King eternal [the Father], immortal [the Son], invisible [the Holy Spirit], the only true God, be glory and honor forever and ever. Amen.



CHAPTER IV.

THE CREATION OF MAN.

Let us make man in our image, after our likeness. (Gen. i. 26.)

OD is the Creator of all things, the Maker of all men, the Author of all existence. There was a period when nothing but Deity existed. This was prior to the "beginning" of God's

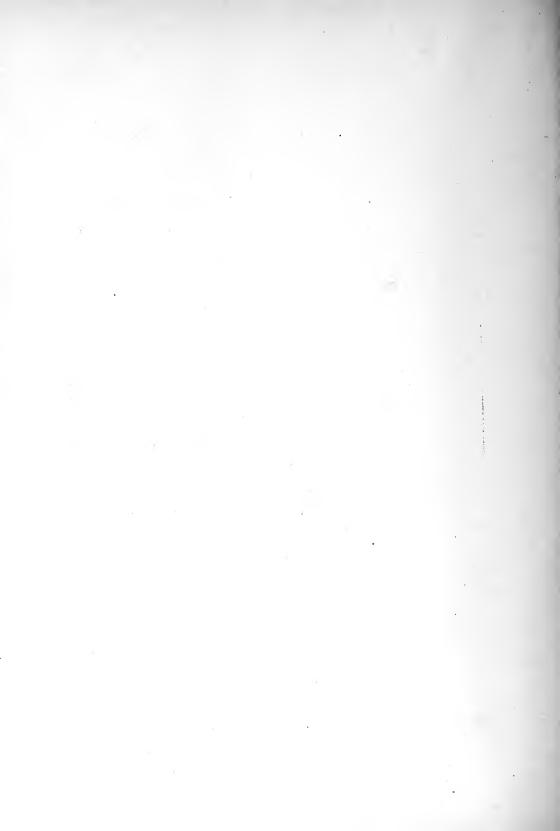
creative work. It was far back in the annals of past eternity. During this dateless period not a solitary star illuminated the boundless, pathless fields of infinite space. There was no heaven above and no earth beneath, no sun, nor moon, nor planets to break the eternal silence which reigned supreme everywhere. The Eternal Three, as so many Pure Spirits, lived and loved alone, in the absence of all created mind and matter during that eternity which antedates the first creative act of God.

The material universe is not eternal; nor did it bring itself into existence; neither is it a child of chance—the shadow of atheism—but the creation of God. In the plenipotency of his omnipotent power all things were created. He laid the foundations of the universe, deep and wide, upon the ruins of Night's shattered throne, and threw the solar systems in the heavens as shining lights to commence the run of their endless circuits. Fiery suns, in their blazing splendor and dazzling magnificence, were spoken into existence by a word, and took their places as the centers of these so-



ADAM AND EVE.

"And they were both naked, the man and his wife, and were not ashamed." (Gen. ii. 25.)



lar systems, which they baptized with the brilliancy of their effulgent glories. Yes, the "beginning" dawned at length. The eternal flat went forth, and immediately in all their pristine glory, stars, suns, worlds, and systems of worlds flashed into being, below, above, and all around him; for God had created the material universe, including the beaven and the earth.

Creation consists in the bringing of something into being or existence out of nothing. It is the production of an entity out of a nonentity. Creation proper once completed, God hung the whole universe, instinct with motion and magnificently balanced, in hopeful harmony, with propless equipoise, out in the limitless fields of infinite space, where each orb sought its appropriate orbit, and entered at once upon the long race of its endless circuit.

"In the beginning God created the heaven and the earth." This is a word by way of preface to the Holy Bible. It is simply a concise introduction to the great volume of Revelation. This first verse is in itself most evidently a separate and distinct paragraph, pointing to the first great event which marks the annals of eternity. It is virtually the announcement of the creation of the universe ages anterior to the organic formation of nature's kingdoms, or the fitting up of this world as the abode of our race.

Prior to the first creative act of God there were no material nor spiritual entities in existence save the Divine; and, beyond the glory which enveloped Deity, uncreated night shrouded universal emptiness in deepest darkness. At this period God called forth the substance of all worlds from the silent and tenantless chambers of nonentity into a real

and indestructible existence. It was then that the harmonies and melodies of the music made by the spheres first greeted the ears of the great Creator of the universe, which is the offspring of his omnific word.

Moses was a scholar and a statesman, as well as a historian; but he did not attempt to point out the exact epoch of the original creation of the universe. He simply affirmed that the heaven and the earth with which he had to do dated their origin from the beginning of creation. And the Psalmist corroborates this statement when he says: Of old hast thou laid the foundations of the earth: and the heavens are the work of thy hands. But the Bible does not propose to give a history of the whole universe of God. It confines itself principally to that part of creation in which man is more directly interested. Hence, aside from the first declaration, the Mosaic account of creation is limited to the fitting up of our own solar system; other systems having been fitted up for the habitation of God's creatures at different periods in the unrevealed history of the universe.

A succinct statement regarding the origin of all things was necessary to a satisfactory Revelation of the Divine Will. But the time of the original creation was a superfluity, not essential to the salvation of a single soul, and hence very consistently omitted. The fact of this creation is a Bible truth, but the date of its occurrence is a matter of scientific research. The Bible was not designed to anticipate the discoveries of geology or any other science. If so, it doubtless would have flixed the sun as the center of our solar system, given the earth its diurnal rotations and annual revolutions, and thus have disabused the minds of the multitudes of the

false idea that the sun revolved around the earth three hundred and sixty-five times every year. But to have made such revelations would simply have caused the world to reject the Bible as it did this scientific truth when first taught by Galileo. Hence the Bible nowhere directly contradicts the popular scientific ideas of the ages in which it made its advent into the world, though in perfect harmony and fully abreast with all the future discoveries of every true science the world has ever known.

There is a striking agreement between scientific research and Divine Revelation on the subject of creation. They both give us first the elements of the universe out of nothing; then the abyss formless and void; and afterwards the Spirit of God in his operations upon chaos molding into harmonious shape and shadings the vast universe of God. Science and Revelation are in perfect harmony. They are two grand corroborative volumes, every line of which bears the impress of their Divine Author. True science always corroborates the testimony of Revelation, and often demonstrates to the eye some of its most sublime and soul-inspiring truths. And revealed truth always falls harmoniously within the realm of natural facts, so that there can be no jar nor schism between the declarations of nature and the announcements of Revelation when each is correctly interpreted.

We cannot account for many facts seen upon the surface and hidden in the bowels of the earth upon any other supposition than that the earth existed in some form long ages anterior to the origin of our race. The Bible does not contradict, but corroborates, this scientific statement. The Bible and the earth have a common Author. The inscriptions on the rocks of one and the sacred records of the other were evidently traced by the same unerring hand, and hence cannot contradict each other. The Creator threw this world out into space in a crude, rough state, in the beginning of his creative work, and, after the lapse of ages, though he may have fitted it up for similar purposes before he found it formless and void, when six thousand years ago in six days' work he fitted it up for the habitation of our race. The vast formations of the earth, then, simply antedate the creative days spoken of by Moses.

But there is a vast difference between creating and making a thing. The immediate creation brings something into existence out of nothing by the omnific word of God. The mediate creation, or making, gives us new things out of old ones—new forms, new entities, new creatures out of original material. The word properly translated "created" occurs but three times in this entire narrative. The first is in reference to the original creation of the heaven and the earth; the second is in reference to the introduction of animal life; and the third is in connection with the production of the human soul, or spiritual life.

This creation, then, of which Moses gives a detailed account was, in the main, mediate rather than immediate—a making rather than a creation proper. It marks the birth of time, the offspring of eternity. And so far as the earth itself is concerned, this creation was but a fitting up—a calling out of a dark, chaotic state into one of harmony, light, and beauty, with its running rills, rolling rivers, roaring cataracts, sweeping landscapes, and lofty mountains.

The first verse in the Bible, then, does not connect the



THE BIRTH OF TIME.
"Let there be light." (Gen. i. 3.)

The state of the s

immediate creation of the earth directly with the origin of our race, and fix the date at six thousand years ago. Nor does it necessitate the absurd supposition that the six creative days mentioned by Moses were so many long periods of time. They were simply natural days of twenty-four hours' duration each, with an evening and a morning, to mark the flight of time.

Darkness covered the face of the deep over which the Divine Spirit brooded, when God said, Let there be light; and light threw her gauzy mantles of azure blue over the retreating darkness of ebon night, and the first day dawned upon the world with a crimson blush of light upon its brow. otic darkness fled away on the swift wings of retreating night before the radiance of heaven, and the early dawn passed rapidly into the glories of a cloudless day. And so dawned the second, third, and fourth days, when God placed the two great lights in the heavens, the one to rule the day and the other the night; and frescoed the firmament with burning stars and revolving planets. The radiant morn, the golden noon, and the silvery eve were the fourth day. And when night came on the blue vaulted dome of heaven shone for the first time in the resplendent beauties of appendant stars, radiant planets, and a silver moon. So from earth's dark chaos came forth a new creation of order, beauty, and glory, unsurpassed in its magnificent grandeur save by the glories of the heavenly world.

The fifth day brought forth the fish of the sea and the fowl of the air, to fill the waters and fly in the firmament of heaven. But creation wanted its climax. It was still lacking in its masterpiece of Divine Mechanism. Man had not yet been

made. So a formal convocation of the Holy Trinity was called by God the Father, who suggested to the Eternal Son and Holy Spirit that they make man in their own image and after their own likeness, to which they were all agreed. So they made man accordingly, gave him a helpmeet, and placed him at the head of all earth's animate creation. God looked upon everything that he had made, and pronounced it all very good. This ended the sixth creative day, and the Lord finished his work and rested on the seventh day from all his labors.

That this creation called forth a superior power and a Superintending Providence are facts well known, and ought to be frankly acknowledged by all rational creatures. petuity and immutability of the laws governing the whole universe afford the most conclusive proof of a Superior Agency which designed and controls all the phenomena in Divine Providence is neither fate nor force, but the governing and preserving of his creation by the Creator. This creation reveals natural laws which are fixed and certain. All material forces and natural laws are parts of the same great system, working harmoniously together in order to the consummation of one common end, the establishment beyond a doubt of the unity of their causation, which is God. For God controls all natural forces, and regulates all the physical laws of the universe, notwithstanding they are eternal.

But Divine Providence is both natural and supernatural, general and special, public and personal. There is not to be found in nature an adequate cause for some changes which are known to have taken place in the material universe.

Hence there must be at work somewhere a power which is superior to nature and its laws, for all the events and actions of the universe move along the line apparently pointed out by an Intelligent Designer.

The agency of an Infinite Architect is apparent in all the manifestations of Divine wisdom, to be seen in the fitting up of this world for man's abode. The most important earthly deposits are located in places and forms best adapted to subserve the great economic ends of human society. There is a vast difference between the primitive and present condition of the earth. These facts clearly indicate the intelligent forecast of the creative mind; for whether the changes which transformed the primitive into the present world were the result of ages or moments does not affect the fact that God, either directly or indirectly, through physical laws, did fit up this once chaotic world as a suitable abode for the Adamic race.

But we say man was made in the Divine image and after the Divine likeness. He was made a compound being. He was composed of body and soul. His body was made of the dust of the earth. It was material, visible, and tangible. Now an image is a material, visible, tangible object; such are the images or household gods of the heathen. So the image feature in man's creation must of necessity have referred to his body—the material, visible, tangible part of his being. Man's soul seems to have been a direct creation. It was the offspring of the Divine Breathing. If material in its essence, it was neither visible nor tangible. Well, a likeness is a picture, portrait, or resemblance of a person or object such as we see when we look in the mirror, on the canvas, or upon

the surface of the crystal waters. It is not ordinarily a veritable substance, but a kind of shadow; visible, it is true, but not tangible, even though it may be material. Hence the likeness feature in man's creation must inevitably have referred to his soul—the invisible, immortal, spiritual part of his being.

Now we cannot confound these two words, "image" and "likeness," for they are not synonymous in this connection. They do not mean the same thing here. They cannot refer to the same fact in this scripture; for if they did, God would be guilty of tautology—a repetition of the same thing, something not allowable even in man. But the prepositions "in" and "after" prove most conclusively that the words "image" and "likeness" have different meanings, and refer to two different parts of the compound being whose creation was proposed in this significant language—namely, his body and his soul. But, again, the order in which these two words appear corresponds exactly with the mode of man's creation. For man's body was first made "in the image," and then his soul was created "after the likeness" of his Maker—the Triune God. These analogies are so many arguments, witnessing to the twofold harmony which existed at his origin between the creature, man, and his Creator, God. Made in the image of God, and after the Divine likeness, all the normal powers of man, body and soul, were in perfect accord with each other, and his whole being in blissful harmony with the Holy Trinity,

Man was wonderfully made. Physically and spiritually the creature was but a miniature copy of his Creator. His body was the perfection of Divine mechanism. Its organism is

perfect and complete in all its parts. Every member answers most admirably the purpose of its creation. ning with the eyes, the organs of sight, we find them in their location, structure, and functions well calculated to administer to our comfort and convenience, while the blue skies above our heads and the green foliage beneath our feet are admirably adapted to these sensitive organs of sight. with our ears, the organs of hearing; they are happily located and ingeniously constructed to glean from the field of sweet sounds which salute them music to happify the soul and harmonize our entire being. In fact the organs of all five of our senses are so admirably adapted to our circumstances and surroundings that we cannot but attribute their construction and arrangement to the infinite beneficence of our Creator. Every member was created for a purpose. Function is the essential attribute of the body. It is that for which the body exists. Its function underlies its form and substance, and is fundamental, while its form is merely incidental. The form of the human body is symmetrical and beautiful, but its functions constitute its chief glory.

Man was mysteriously made. In body and soul he was but the counterpart of his Maker—the masterpiece of the Divine workmanship. His soul is the pearl of greatest price. It has an organic form, but is not visible to the natural eye. This form corresponds exactly with the physical body. Its admitted existence as an entity implies organic form, though that form be purely spiritual; for a formless entity is a contradiction of terms. An entity may be visible or invisible, as its essence or substance chances to be gross or refined in its material make-up. But a formless, immaterial entity is

simply a gross absurdity. There are no such entities in existence. The soul pervades the entire physical form in which it dwells, and is sensible to the slightest touch of any part of the body. It even experiences natural sensations in the absence of missing members of the body. And it not only guards all parts of the body against approaching danger, but it also administers to their constant necessities.

The soul is evidently spiritual in its essence, while the body is natural in its material existence. The soul, then, though intimately connected with the body, possesses a separate and distinct substance of its own, which substance, though invisible to the natural eye, is a spiritual entity, readily seen by the spiritual eye. The soul also has laws peculiar to its own essence and action, by which it is governed, even in this life; and when it leaves the body in death it is in the form of a spiritual essence accompanied by all the faculties and functions of a disembodied soul on its return to God, who gave it to man.

The soul has its head and its heart. It has its seat of intelligence and its seat of affection. Its faculties are all either intellectual or emotional. They are either of the head or of the heart. These two general faculties of the soul are brought into active exercise in everything we do or say. From the intellectual faculties come thought, reason, analysis, and judgment. These constitute the understanding. Through the emotional faculties we feel, desire, purpose, and love. These belong to the will. But the will and the understanding are very intimately connected with each other. Thought is either the offspring of affection or desire. We think often as we wish. Our thoughts are the counter-

part of our affections, and our love is frequently the result of our thoughts. These intellectual and emotional faculties were given to the soul at its creation.

The soul is also immortal. It is destined to an endless existence. The finite does not satisfy the soul of man. It reaches out after the infinite and eternal. The wisdom manifested in man's creation can be seen only in the light of his immortality. His hope of a future existence is in harmony with the wisdom displayed in his creation. Man with his wonderful endowments of soul cannot be here to-day to sink into nonentity to-morrow. It is not possible that the human soul, in possession of all its superior powers, will quit this life to be hushed in eternal silence.

The soul is the seat of man's individuality. It is that which he calls himself. And it is the home of all his emotions, affections, and spiritual experiences while in or out of the body. The spirit is the principal part of the soul, just as the soul is the principal part of the man. It includes all the intellectual faculties. There are no limits to the capacity of the soul for spiritual development. Its ultimate enjoyment is boundless. Every new accession of spiritual life will widen its borders and deepen its depths of love for both God and man. Its capacity will continue to enlarge and its enjoyment to increase, as it goes on from glory to glory for ever; and the larger its capacity becomes the larger the measures of life and love which it will be able to receive and impart as it marches on in its development toward the Infinite and Eternal.

Man was miraculously made. His creation was manifestly a miracle. His body and soul were mysteriously united in

one being. God breathed into his nostrils the breath of life, and man became a living soul. Animal and spiritual life animated the same being. But the life of the body was dependent upon the soul, for the body is the passive while the soul is the active essence in man's existence. One is the vitalized part while the other is the vitalizing power of man's being. Man is the noblest creature belonging to this world. He is a combination of the physical and spiritual. Hence he is both corporeal and incorporeal, visible and invisible, mortal and immortal. No matter whether reference is had to the physical or spiritual man, we are greeted on every hand with evidences the most striking of the truthfulness of this inspired declaration: Man is fearfully and wonderfully made.

Man in his original state was in perfect harmony with himself and his Maker. There were no conflicts whatever between the physical and the spiritual interests of his being. Hence he was holy and happy. He was the recognized son of God; and, since like follows like, we could expect nothing else than that the offspring should resemble the Ancestor, both in his physical and his spiritual being. And so man was simply cut out by the Divine Pattern, and made in the image and after the likeness of his Maker.

But since the original creation of man neither the body nor the soul is a direct gift of God. They are both the result of ordinary generation. Our souls, like our bodies, come by natural descent from Adam. As sure as like begets like, so surely will man, as a compound being, find in his offspring the same constituent parts—a body and a soul. Adam begat a son, we are told, in his own likeness and after

his own image, and called his name Seth. Now, evidently, the likeness referred to the spiritual and the image to the physical man; for the procreation or reproduction of human beings would not be complete if it did not embrace the soul as well as the body.

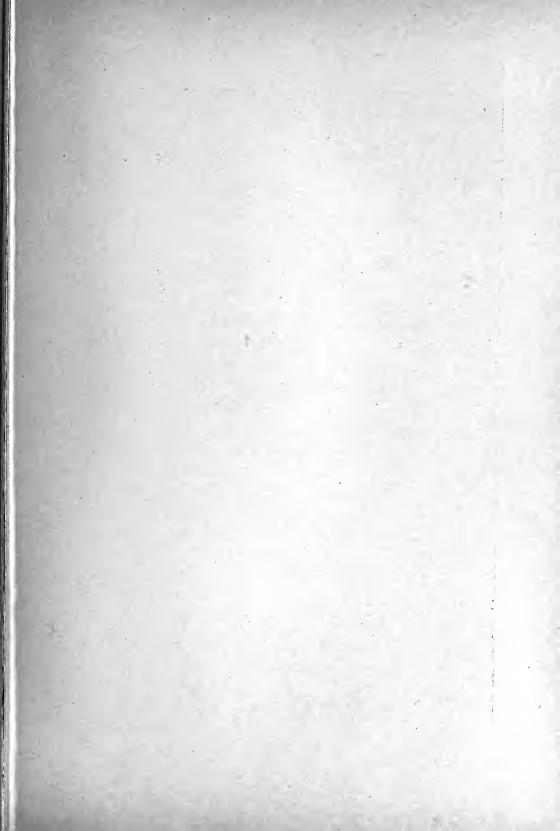
Adam, at the moment of his creation, was a full-grown. man, of marriageable age, without a yesterday or a youth; fatherless and motherless, wifeless and childless; alone in the world, without a history or an inheritance; and yet not alone, for God was with him. But God said: It is not good that man should be alone; I will make him a helpmeet for him to perfect his being. So the new-made man was rocked soundly to sleep in the arms of his Maker; and a restless rib was extracted from the side nearest his beating heart, out of which a beautiful woman was made and given him for a wife. Adam and Eve were married. God officiated. The ceremony was appropriate and beautiful. The groom was a model, manly man, fresh from his Maker's plastic hand. The bride was fair indeed to look upon. She was the queen of beauty and the very picture of health and happiness, rejoicing in the fullness of her first love. The attendants were the listening The congratulations were all from the heart. The presents were numerous and valuable, for their future home was to be the Garden of Eden—the Paradise of God—with all its immunities and blessings. Matrimony is a monument of the golden age of innocency.

God then pronounced his benediction upon the happy pair, commanded them to be fruitful, multiply, and replenish the earth; to subdue and exercise dominion over every living creature in the world. He then referred to the presents he had given them; and, with a few parting words, by way of encouragement and command, he bade the handsome groom and blushing bride an affectionate farewell for a time, promising to visit them often, and commune with them frequently in their Paradistical home.

Adam now turned to his lovely bride—for she was lovely—and said what no other man can say of his wife: She is bone of my bone and flesh of my flesh. He then spoke of the sacredness of the marriage relation into which they had so recently entered; and affirmed of man and wife that they should be one flesh, in their offspring of course. And they started out on foot on their bridal tour through the lovely garden which the Lord had given them, to view their possessions and spend their honeymoon amid the fragrance and beauty of an earthly Eden.

But science tells us that people lived on this earth prior to the origin of our race. We willingly admit the existence of Preadamites, for the Bible nowhere contradicts this scientific discovery, but forces us to infer the same when God commands the first pair to multiply and replenish the earth, with human beings of course. He certainly meant that they should repeople or fill it again with rational creatures, such as they were themselves; for the word "replenish" cannot mean anything short of that. This earth may have passed through many revolutionary epochs, and been inhabited several times prior to its fitting up for Adam and his posterity, so far the Bible is concerned, for it affirms nothing to the contrary whatever.

God also made the holy angels. They too are the workmanship of his hands. They are numbered among his intel-





THE HOLY ANGELS.

"And all the holy angels with him." (Matt. xxv. 31.)

ligent creatures. They are a higher order of intelligences, inhabiting the glory world. As their name indicates, they are the messengers of God. They have often been sent to this world on errands of love and with messages of mercy to fallen man. They are ministering spirits of light, sent forth to minister to the saints of the Lord, who are heirs of eternal life. Under the old dispensation they often administered to God's servants in body, as they now administer to us in spirit. They delivered righteous Lot from the dreadful doom of the wicked Sodomites. They locked the jaws of the ferocious lions when a praying Daniel was let down into their dismal den. They opened the prison doors for Peter in Jerusalem. They unlocked the iron gates for Paul and Barnabas at Philippi. They instructed many of the ancient seers in the ways of God; they shielded the Savior in the temptations of the wilderness, strengthened him in the bloody agonies of Gethsemane, liberated him in the hour of the resurrection, and finally escorted him home to glory on the day of his ascension.

These angels are spiritual beings. They are not merely pure spirits. They possess spiritual bodies also. They have a visible existence. Their bodies are not composed, like ours are now, of a physical substance. They are of a spiritual substance, similar to what our bodies will be when these natural or physical bodies are raised spiritual bodies. For, as we have borne the image of the earthy, we shall also bear the image of the heavenly. The material substance of which bodies are composed may be either natural or spiritual, corruptible or incorruptible, mortal or immortal. It is a mistaken idea that all material substance is physical or natural

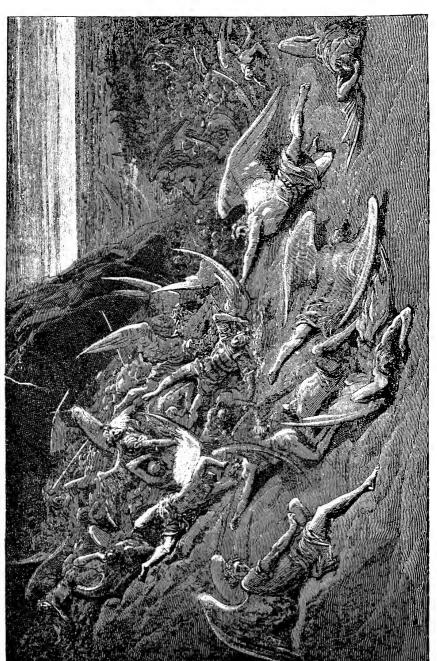
in its character, for much of it is spiritual, and some of it even invisible to the natural eye.

These angels are perfectly happy, because they are in perfect harmony with their heavenly environments. They are all in possession of their original angelic perfection. They are perfect in their sphere. Hence with them there are no pangs for the past, no penitence for the present, and no fears for the future. They are holy beings, drinking in eternal joys unceasingly from the free and flowing fountains of endless light, life, and love. And they not only minister to the spiritual wants of the saints in this life, watching over and preserving them from evil while in this world, but they also convey their souls at death back to God, who gave them; and doubtless become their companions and teachers in the glory world.

These exalted creatures are among the noblest and the best of all the wonderful works of the great Creator. They are immortal beings, confirmed in a state of holiness. They far excel men in knowledge, and are mighty in power. We have many instances of angelic agency, in the execution of the Divine will in this world. One of the most striking was the destruction of the hosts of Sennacherib by an angel endued with great power, because they had defied the God of Israel.

These angels are vast in numbers. They were created long before Adam and Eve had an existence on the earth. They are beings of great activity and wonderful endurance. They transmit themselves at will with astonishing velocity from world to world. And they are possessed of a vast amount of wisdom. They have long witnessed the won-





FALLEN ANGELS.

"For if God spared not the angels that sinned, but east them down to hell, and delivered them into chains of darkness, to be reserved unto judgment," (2 Pet, ii, 4.)

ders of the Divine administration. They have often winged their unwearied flights across the broad domains of heaven and sped to the distant worlds around as ambassadors of light and love. They ever look into the face of God the Father, and behold incessantly in the effulgence of heavenly light the glories of God the Son. For long ages they have been gazing with raptures of delight upon the ever-unfolding attributes of Deity. They certainly have attained to very lofty heights in wisdom concerning the ways and wonders of God.

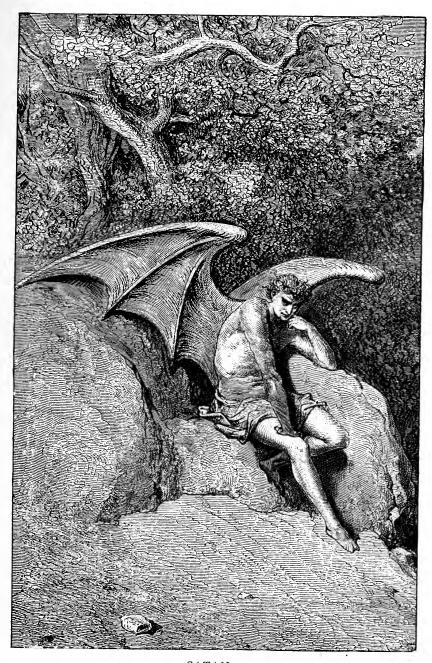
These angels of light and love are revealed to us as embracing four distinct classes—namely, angels, archangels, cherubim, and seraphim. They differ in rank and order from the ordinary angel to the most exalted seraph which vies around God's eternal throne. These seraphim are doubtless the highest order of all the heavenly hosts which honor God continually with their loud hozannahs and sweet halleluiahs of endless praise. They are the "burning ones" who stand as a wall of fire nearest the eternal throne, undazzled by the effulgence of the Divine glory. It is said that these seraphim love most, and that this entitles them to the highest rank in the hierarchy of heaven. They each have six wings, with two of which they fly, or stand motionless in midair, around the glorious throne; with two cover their faces; and with two hide their feet, as they vie in heartfelt reverence and deepest devotion before the Lord of hosts, the Eternal God.

The fallen angels are also creatures of the Divine hand. They too were once beings of light and love. They were on trial along with the holy angels, and fell while their fellows stood the test, and were confirmed in their holy, happy state. The only way that God could have rendered the fall of these angels impossible would have been not to have created them free and accountable beings and put them on trial in order to test their fidelity to their Creator.

These fallen angels left their holy habitations in open rebellion against God. They were cast down to an endless hell prepared for them, where they will remain reserved in chains of darkness until the judgment of the great day. They sinned in the broad sunlight of heaven. Unlike our first parents, they fell while there was no foreign tempter to seduce them, and, perchance, no evil in the universe of God. They fell each one for himself, and they fell far beyond the reach of hope and mercy. These fallen angels were changed at once from spirits of light to demons of darkness. They are not simply evil spirits. They also possess visible organisms. They are real, tangible beings. They are entities in visible bodily forms. However, like the Holy angels, they are not confined, in their operations, to the body.

The Chief of these fallen angels—doubtless one of the seraphim—led the revolt, and was designated as the devil or Satan. Yes, the devil was once an angel of light; but he abode not in the truth, and, rebelling against God, he was banished from heaven to hell, a place prepared in outer darkness for him and the fallen angels who followed him in his wicked warfare against the Prince of Peace.

The magnitude of creation's works is immense, beyond our conception. Its system of worlds upon worlds is the wonder of the ages. Its suns and systems go singing on around their respective circuits through all eternity, while if



SATAN.

"I beheld Satan as lightning fall from heaven." (Luke $x.\ 18.$)



one orb were to refuse to repeat its appointed circuit, the entire universe would lose its equilibrium, and anarchy, crossing the paths of anarchy, would soon strew the fields of space with universal wreck and ruin. But He who created also preserves. Each globe was formed for some grand purpose; and many of them are doubtless peopled with intelligent beings, the offspring of his creative power, for he who forged out of nothing the multitude of suns and systems which hang in fiery zones of burning beauty throughout his almost limitless universe need not limit his intelligent creatures to men and angels.



CHAPTER V.

THE GARDEN OF EDEN.

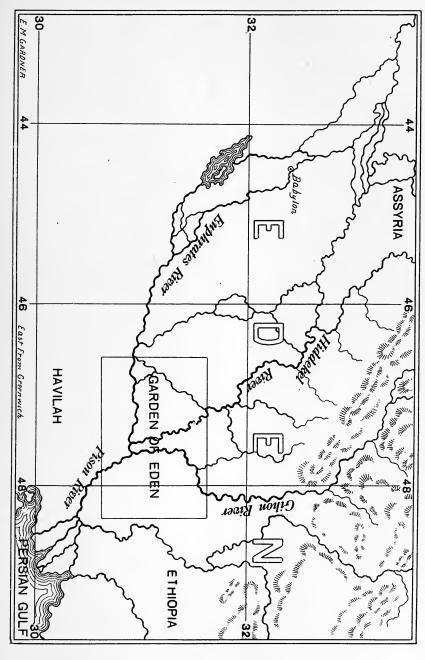
And the Lord God planted a garden eastward in Eden. (Gen. ii. 8.)

HE Garden of Eden was an earthly paradise. In its primitive state it was exquisitely beautiful. It abounded with flowers of every variety. Its shrubbery has never been surpassed in this world.

It was full of trees pleasant to the sight. It abounded with fruits agreeable to the taste. It afforded the purest earthly pleasures. It was the source of the highest worldly enjoyment. It furnished everything that heart could desire. It overflowed with the necessities and groaned under the luxuries of life.

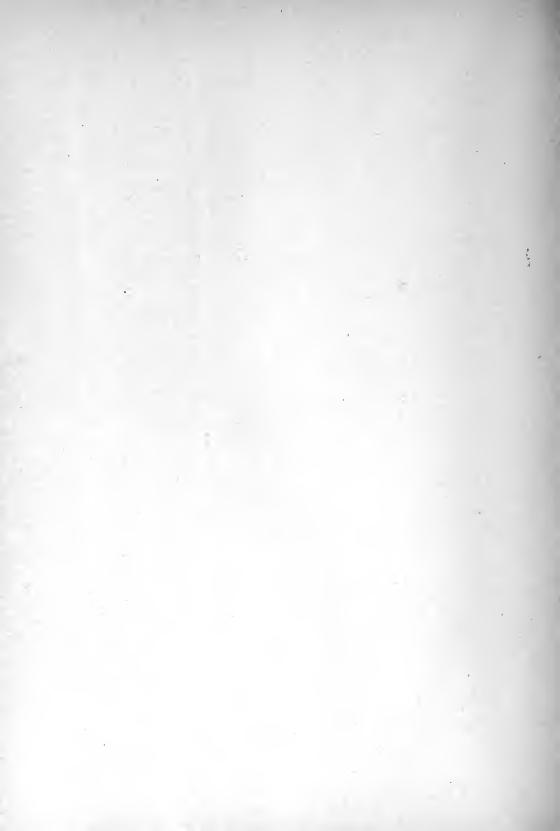
This Garden of Eden, as its name signifies, was indeed a delightful place. Its situation was the loveliest, its soil the most fertile, and its environments faultless. In fact, it had been prepared by the Divine Hand as a suitable home for the holy, happy pair which God had just created. And up to this time it had received no marks of sin upon its fair face. The fanning of angels' wings still ventilated its lovely bowers. The Divine breath still cooled its flowing fountains and rolling rivers. And we can easily imagine that there could have been no better nor more beautiful place on earth than the God-given Garden of Eden.

This God-given Garden was evidently located North of the Persian Gulf, in the eastern part of a country called Eden.
(88)



GARDEN OF EDEN.

Refer to Genesis ii. 8-15, inclusive,



A large river flowed eastward through Eden, and in this Garden united with two other rivers, one flowing from the north and the other from the west, and they all flowed out of the Garden together, to the south, emptying their waters into the Persian Gulf. This juncture gave the Garden of Eden its four rivers, called in the days of Moses the Pison, Gihon, Hiddekel, and Euphrates.

The extent of the country and the size of the Garden of Eden are both unknown, but they were evidently larger than we would at first thought be inclined to believe. The Land of Eden, possibly, was without any definite limits at first. And the Garden itself seems to have been large enough to have supported the entire animal creation up to the fall of man. Eden was no doubt a lovely land, and the spot selected in its eastern part for the Garden of the Lord was ornamented until its beauties and bounties fully entitled it to the appellation of an earthly paradise.

The first pair were placed in this beautiful paradistical home soon after their creation. When they entered it everything was in perfect order, and harmony reigned everywhere. Everywhere beauty met the eye, and music fell upon the ear of its happy inmates. There Adam and Eve rejoiced in the sunshine of a Sovereign's smiles, with no need of a Savior's love. For they were there with clean hands, clear heads, and holy hearts. They were exempt from all the infirmities of body and imperfections of soul to which humanity is now heir. They were privileged in conscious innocence to enjoy every pleasure that an earthly paradise could possibly afford sinless human beings, in favor and fellowship with their God. It was theirs to drink in constantly all the real pleasures that

this world could bestow. Ambrosial fruits bade them pluck and eat when they were hungry, limpid streams offered them water when they were thirsty, and shady bowers tempted them to rest ere they grew tired. They must have been supremely blessed. They ought to have been the happiest of the happy.

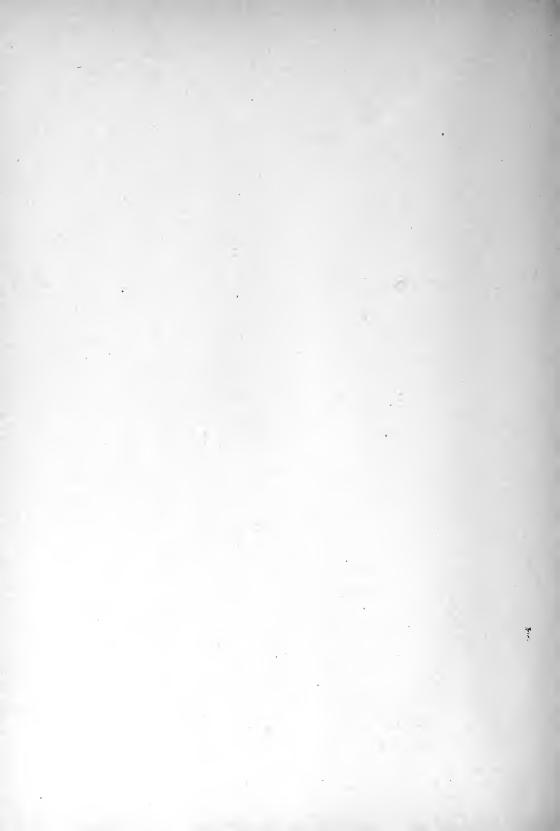
Here the first fond pair lived and loved for a time in all the innocence and loveliness of their pristine glory. Here they bore upon their brows the sacred impress of Deity, and in their souls the express likeness of their Creator. During their short sojourn in the Garden there was a cordial and constant communion between these holy creatures and their Creator. Heaven often sent her guardian angels down to Eden's lovely bowers. And Adam and Eve walked and talked with God by day with angels to guard and guide them by night. The manner of their making rendered them capable of the most intimate communion with their Maker. They had access daily to the Divine presence, and held sweetest intercourse hourly with the Father of Lights.

The duties and privileges of this sinless pair were found in the light labors which God gave them to perform. Adam was to dress and keep the Garden. And since Eve was given him as a helpmeet it was her privilege to assist him whenever opportunity presented itself. She should at least have been superintending and encouraging her husband in his work, rather than exposing herself in idleness unnecessarily to the wiles of the tempter. As the sequel to her sad story shows, idleness has ever proved a curse to the fair sex which Eve represented. To keep the Garden beautiful, to gather and enjoy its spontaneous vegetables and delicious



PARADISE.

"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." (Gen. ii. 8.)



fruits, were the duties and privileges of these paradistical inmates.

We cannot tell how long Adam and Eve remained in their Eden home. Their stay was doubtless of very short duration. The happy dream was soon over, and the dire curse fell like a fatal plague spot upon the fair face of nature. Their pleasures were evidently short-lived, for, though commanded to multiply and replenish the earth, they had not greeted their first-born son when, as fallen creatures, they were forced to leave their earthly paradise for a less congenial home, in the absence of angels and away from their God.

In the midst of this oriental paradise stood two trees, not less remarkable for their names than for the nature of the wonderful fruits they bore. They were of vital importance to humanity. They were the only trees of their species the world has ever known. Their fruits alone could impart knowledge of good and evil, and perpetuate natural life. These two trees, standing as they did side by side in the same lovely Garden, represented two very different states of existence—namely, that of life and death. They were the trees of life and death.

The first of these remarkable fruit bearers was the tree of life. Upon the eating of its products depended the perpetuity of the physical structures of Eden's happy inmates. They had daily access to its fruits, that they might eat and live forever. It was the property of the fruit of this tree to preserve the body in a state of perfect health, strength, and maturity until the time of trial was passed, when, if faithful, Adam and Eve would have been confirmed in a

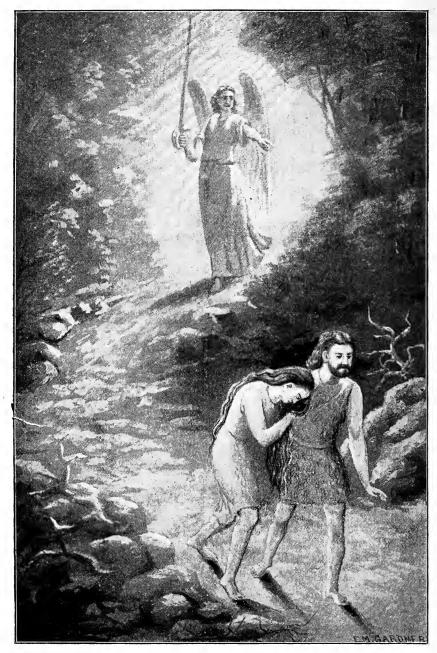
state of holiness and privileged to pluck and eat of the ambrosial fruit of the tree of eternal life forever and forever.

The second of this strange pair was the tree of the knowledge of good and evil—the tree of death. The fruit of this tree was pleasant to the sight, palatable to the taste, and desirable to make one wise. But the wisdom was unto death. Hence Adam and Eve were prohibited from even tasting its tempting fruits, under the penalty of spiritual death. In fact, its tempting fruits were placed before this sinless pair as a means of trial to their fidelity to God, looking to their fall from or confirmation in a state of holiness.

This simple test—as good as God could give—was to decide, without any extraneous motives, the abstract question as to whether or not the creature was willing to render such obedience to his Creator as he justly demanded. This test was stripped of everything save Divine authority to influence human obedience. Hence it was a true test of man's fidelity to his Maker. Obedience here would have shown a disposition to believe everything that God would say, and obey everything he would command, without questioning his word or his wisdom.

Under this simple test the first Adam was on trial as a representative of his race. This was the day of his probation. And it was absolutely necessary that he have something to try him, something to test his fidelity. This is why the "apple" was forbidden, and the enemy permitted to enter Eden's sinless home and Eve's sinless heart.

God has a wise purpose in everything he does. All his purposes may truthfully be said to be eternal, for they will



DRIVEN OUT.

"And the Lord God made for Adam and for his wife coats of skins, and clothed them." (Gen. iii. 21, R. V.)

"So he drove out the man." (Gen. iii. 24.)

stand forever. God never sends a causeless curse upon any of his creatures. That would be inconsistent with the Divine justice and equity which characterize all his dealings with his creatures.

But the once happy inhabitants of this earthly paradise were soon made miserable by sin. They soon learned that Satan is very prompt in presenting his claims, and that sinners must pay tenfold, in pain and poverty, or in shame and sorrow, for every short-lived pleasure enjoyed in his majesty's service. When they lost this earthly paradise they lost their all. They even lost their spiritual life, and went weeping through the world, crying for life, life, until they found it through faith in a promised Messiah.

This once lovely Garden has long been a lost paradise. Adam and Eve were driven out from their happy home. They were banished from the presence of the Lord. were sent out into the wide world, homeless and friendless, to make their living by the sweat of their brows. were not even allowed an occasional visit to the scenes of their happier days. The Garden of Eden was accessible to them no more forever. It was a forfeited home, a lost para-They passed out with shamefacedness, bowed heads, and aching hearts, while cherubic sentinels were placed at the gates of the garden to guard the way back to the tree of They were now banished from the lovely scenes and hallowed associations where they had so often met and worshiped, walked and talked with God; and the fiery sword of the cherubin, turning in every direction, prevented the return of the homeless and helpless pair to their forfeited rights to the tree of life. Up to this time they had heard

no words of hope fall from the lips, and had seen no lines of light play upon the brow of their sin-avenging God. But now, in the Person of the woman's seed, he promises them a Powerful Deliverer, a Mighty Redeemer, and an Almighty Savior.

But, thank God, there is a Heavenly Paradise; and those who once enter its gates and eat of its ambrosial fruits need go out no more forever, but will eat and live eternally. For this Paradise has its trees of life, the very leaves of which are for the healing of the nations. These trees are laden with immortal fruitage, ripening monthly for the inhabitants of heaven, who are free at all times to pluck and eat, and live forever. These fruits are accessible to our fallen race. Here is life, endless, immortal, eternal life. Mark the ceaseless flight of infinite ages as we walk through the flowery dells and fly over the lofty hills of heaven forever! Chronicler of the circling cycles of eternity, repeat the word forever, forever! Eternal life in the Paradise of God!



CHAPTER VI.

THE FALL OF OUR FIRST ADAM.

She . . . did eat . . . and he did eat. (Gen. iii. 6.)

HEN God placed Adam the first in the Garden of

Eden he made a covenant with him, known as the Adamic covenant, the covenant of works, or the law covenant. Now a covenant between equals is simply a mutual understanding or agreement, but between a Superior and an inferior, as in this case, it is merely a conditional promise, or pledge upon the part of the former. This covenant placed Adam under a law which required perfect and perpetual obedience to God in all things. It demanded human perfection, and nothing short of this could have met this demand. God's dealings with men are now, and ever have been, ethical in their nature. They have always been in the form or after the character of a covenant. He is and ever has been a covenant-making and a covenant-keeping God.

This law under which Adam was placed was the moral law in embryo. The gist of this Adamic law is contained in the ten commandments. This decalogue was afterwards amplified by Moses into the great moral code of the Old Testament, and then boiled down by Christ in the New Testament until we have its essence in the love which he requires us to exercise toward God and man. Love is the fulfillment of this all-comprehensive law. So you see there has been a

constant tightening rather than a relaxation of our moral obligations during the march of time.

This moral law, then, is still in full force, just as it always has been; not as a means of justification, but simply as a rule of life, by which a man's moral standing may be measured and the magnitude of his imperfections shown. For it is by this moral Code that we are made cognizant of our sins in the sight of God and man. Moral law is simply an expression of the Divine will. It is but a revelation of the relations out of which it springs as a living expression of our eternal interests. And it is exactly the same thing under the new that it was under the old dispensation. The gospel did not supersede, neither did it suspend, the moral law. This law promises life on the condition of perfect and perpetual obedience only. It is universal in its application to rational beings, binding both men and angels alike to love God supremely, and their fellows as they love themselves.

But government is an impossibility without law, and law a nullity without a penalty. Government, law, and penalty are inseparably connected. Punishment for the violation of law lies at the foundation of all good government. Hence God attached a penalty to the law under which he placed the first Adam. And that penalty was spiritual death, nothing more, and nothing less.

The penalty of this Divine law could have possessed no trinal form expressive of a threefold death. It was a single death, referring only to the soul. "The soul that sinneth; it shall die." The penalty, then, of the Adamic law was a single thing, having but one form, and that form was evidently spiritual or soul death. This is evident from the

single fact that the penalty of any sin cannot justly be visited upon any save the subject which commits the sin. And in this case when the law was violated the sinning subject was evidently the soul. In fact, all sin is necessarily of the soul, because it is a voluntary violation of Divine law. the soul only sustains such relations to the law of God as involve a choice between obedience and disobedience to his commands. Hence the soul of Adam only could have incurred guilt and become exposed to the infliction of this death penalty. Now the consequences of sin may, and often do, go farther than this, and materially affect the body. the full force of the penalty must, in justice, be spent upon the sinning subject, which, in this instance, must have been the condemned soul. Hence the conclusion: this penalty could have been nothing more nor less than spiritual death.

Now spiritual death is a separation of spirits. It is spiritual destitution. It is a cessation of communion between a human spirit and the Divine Spirit. It is the withdrawal of the soul from the life and love of God. This is exactly what took place at the violation of the Divine law by the first Adam, therefore it must have been the penalty of his transgression. This spiritual death was inseparably connected with Adam and Eve's first sin against God, and followed it just as necessarily as effect follows its legitimate cause.

Physical death could have been no part nor parcel of the threatened penalty, for it is a separation of soul and body which did not occur in the day that Adam partook of the forbidden fruit. His physical death was the result of Divine appointment and expulsion from the tree of life. This appointment was made just after the fall, but it was not met by

Adam until he had numbered his nine hundred and thirty years. The body is never a sinning subject, but simply an instrument through which the soul sometimes sinneth. Hence the body does not incur, and cannot pay, penalty. So physical death can only be a consequence of sin, and no part of its penalty.

Eternal death is an eternal separation of both soul and body from God, who made them, and hence could not have been any part of this penalty; for Adam and Eve experienced no such fate as this on the day they ate of the fruit of the knowledge of good and evil.

In the day thou eatest thereof thou shalt surely die, or, dying, thou shalt die, is the language in which this penalty was proclaimed to Adam. And he did die at the very time and in the very way that God told him he would if he violated his holy law. He died then and there a spiritual death. The penalty threatened was instantly visited upon the offender. But this death penalty was not one of momentary or limited duration. It was, like all death penalties, eternal in its nature; and hence no finite being could complete its payment in time. But, what it would require an eternity for the finite to do could be, and was, done in a moment by the Infinite. For who would dare say that the spiritual death of the Infinite Redeemer, though but for a moment, was not equivalent to what would have been the endless spiritual death of nonredeemed finite creatures?

Under this law covenant, with its death penalty, Adam was on trial as the parental, and hence legitimate, representative of his prospective race. And it was infinitely better that he, in the perfection of his newly created powers,

should represent his posterity, than that each one of us, in the weakness and want of maturity experienced in youth, should have been his or her own representative. The chances for each and every one of us were much better in Adam than they could possibly have been had we been privileged to represent ourselves under this law covenant—infinitely better, since personal trial must have been made with our fallen natures, which would have rendered impossible, under the law, perfect fidelity to our God.

But the command to multiply and replenish the earth, it will be remembered, was given before the fall. So, if our first parents had stood the test, their posterity, with themselves, would have been forever holy and happy. All would have been confirmed in a sinless state. This we could readily have regarded as perfectly equitable and just. Then why not reconcile ourselves to the fact, which is just as legitimate, that, since they fell, their offspring necessarily fell with them? The same principle governs in either case. Hereditary depravity is just as equitable as hereditary righteousness could possibly have been. The law of likeness in ordinary generation is universal. It knows no exceptions. The destinies of all Adam's descendants were wisely suspended on his action as their legal representative.

The first Adam was evidently the Federal Head of the human family in his trial under the law covenant. The parallels run by the Apostle Paul between the ruin and redemption of the race in the fifteenth chapter of First Corinthians and the fifth chapter of Romans prove this to be true beyond the shadow of a doubt. The first Adam was just as truly a legal representative in the wreck and ruin of

the race, under the reign of sin, as the Second Adam is, in the redemption and restoration of the same to righteousness, under the covenant of grace.

Adam was a proper subject of this law covenant. He was a free moral agent. He was father to his own volitions. He willed for himself. He possessed the ability to render perfect obedience to the Divine law; and, had he done so, he would have wrought out for himself and posterity a perfect representative character. God created Adam with the possibility, but not with the necessity, of sinning. Hence his fall was a possibility. God himself could not coerce him in his choice between good and evil without destroying his free agency in the matter and rendering his actions void of merit or demerit. This freedom of choice given to man raises the empire of thought above the sphere of human action, and lets him think as he will, though at times he is helpless to put his thoughts into execution.

There is no necessary connection between our volitions and their causes. If so, we could not will otherwise than as necessitated; and this would destroy our accountability. But there is a necessary connection between our volitions and their effects; for, otherwise, when we willed right, evil might be the result; and again, our accountability would be destroyed. There is also a fixed connection between our conduct and its consequences, and hence our responsibility to God along this line of life.

Free agency relates to the soul, not to the body. Adam was free to will to fly, but he was not free to fly, for he had no wings. It is the same way with all of us. We are free to will as we may, but we are not always at liberty to do

what we will to perform. The will of man is at perfect liberty in its volitions, but no reference to inert matter can illustrate that liberty possessed by a living, active, moral agent.

Adam was free to choose between the good and the evil, between life and death, between heaven and hell. His innate ability to do right or wrong, to obey or disobey, according to his own willing, was the true basis of his moral obligations and accountability to God. The right of choice in these matters is the birthright of every rational soul, and hence we are all accountable beings before God. Motives, arguments, and circumstances are each and all indebted to the active energies of the mind for all the influences they exert over the man. It is the noncoerced free agency of man which gives influence to every motive presented to the mind, and fixes the will accordingly.

Thank God there is no power behind the throne of human reason to dominate the freedom of the will, and necessitate its volitions. Even the strongest motive is not necessarily the cause of volition, for volition may not follow motive at all. But any cause must be followed by its legitimate effect every time. The siren circle of necessity sings but to lure us from the paths of duty and the way to glory and to God.

The free agency and accountability of man are inseparably connected. To cancel one is to erase both from the archives of human history. Men are not mere machines or passive instruments in the hands of their Maker. They have free active wills of their own, even though they be through regeneration and sanctification in perfect harmony with the Divine will. And this freedom of the will consists in the ab-

sence of anything and everything that would tend to necessitate its volitions or dominate its empire of liberty. This liberty of the will is the negative of the doctrine of necessity, and the two can never be reconciled.

The freedom of the will relates to the internal volitions of the soul, and not to the external acts of the body. And yet free moral agency in its fullest Biblical sense consists in the perfect freedom of both soul and body—the absence of all constraining influences of an arbitrary character, to either the volition of the one or the action of the other. No type of necessity in volition, choice, or action is reconcilable to man's free moral agency and accountability to God. And yet there is a necessity of volition, choice, and action laid upon each and every one of us. But at the same time we are perfectly free to will, choose, and act in the light of an honest, rational, and responsible being. We can be forced neither to the right nor to the left. We are noncoercive creatures. actions of a free agent are necessitated in the sense that he must act, but the kind of actions he puts forth are the result of his own choosing. Every man, for instance, is forced to choose between life and death, but he is perfectly free as to which he chooses.

Even God's eternal decrees of foreordination and reprobation are so conditioned upon man's obedience and disobedience to the Divine will and Word that they do not cross the line of human liberty; much less do they destroy the visible traces of man's free moral agency, from his creation to the cross, nor from the cross to the crown. So the free agency of man is easily reconciled to the sovereignty of God. There are no inherent difficulties in this subject. God is a Sover-

eign, always was and always will be; but he is not an arbitrary, tyrannical, or despotic Sovereign. He is rather a Just and Merciful Monarch, reigning in righteousness.

God's acts are all purely sovereign. But there is just as much sovereignty in creating men free agents as there could possibly have been in creating them with predetermined and inevitable destinies. God does not surrender a single element of his sovereignty over man in allowing him freedom of choice between good and evil, life and death. And when this Holy Sovereign grants to men the right of choice, and insists that they shall choose life and live, he cannot be merely mocking at their misery. Holiness of heart and purity of life are both made to depend upon personal choice and personal obedience to the requirements of God's Word under the Covenant of Grace. This sounds pleasantly to the ear, and sits lightly on the heart of man. But this free agency does not give us the liberty or ability to do as we wish to at all times. We are not independent agents. We derive all our powers, both of volition and action, from God. We are free agents, because endowed with self-active pow-We are moral agents, because our actions relate to a rule of right and wrong.

God gave our first parents a good chance for life. He placed them under circumstances the most favorable to obedience, to be left at the same time free to disobey his holy commands. He endowed them with all the powers requisite to free moral agency, without any antecedent principle of virtue or vice being implanted in their nature calculated to dominate their wills. Their minds were active in their volitions, and carried with them the conviction that their wills

were free from the dominion of a controlling necessity. God gave man no moral character at his creation. He left him to develop one after his own liking. He did not so much as place a virtuous principle in the soul, from which virtuous acts must necessarily flow; for the same line of logic would implant within him a concreated vicious principle in which all vicious acts have their origin. And this would make God the Author of vice as well as of virtue in man. But to make God the Author of evil is to render him, no less than Satan, a wicked accomplice in all the sins of the human race.

God simply created Adam an innocent and spotless being, destitute both of righteousness and wickedness of his own, until one or the other could be developed by his own conduct in the formation of his own character.

We cannot believe that God in any direct or indirect sense is the Author of sin. The darkness surrounding the origin and existence of evil is often augmented in our fruitless efforts at a satisfactory solution of some of the unrevealed mysteries of the spiritual universe. Even the fact that our field of vision is so limited is no reason why it should be forever traversed by contradictions so patent and absurd as that which attributes the origin of evil to the Author of all good. Omnipotence cannot harmonize contradictions. God cannot prevent the existence of evil in a free moral agent against that agent's will.

We speak reverently: There are many things that the Infinite Jehovah cannot do. He cannot lie. He cannot sin. He cannot look upon our sins with allowance. Neither can he make a saint out of a sinner against his will. Hence it follows that God could neither prevent the origin of sin nor

put an end to its existence among his free moral agents. In fact, every state implies its opposite. Rest naturally stands over against motion, order against anarchy, light against darkness, life against death, and heaven against hell. Our comprehension of any state is dependent upon our knowledge of, at least, the abstract existence of its correlative. Good and evil are the two *foci* of the moral universe. Around one or the other of these *foci* all moral natures revolve, and toward one or the other of them all moral characters are drawn.

The origin of evil is often a dark enigma, even to the eye But one thing is sun-clear to enlightened reason: of faith. God could not create an intelligent free agent and place him beyond the liability to sin. For, remove the possibility of disobedience from an agent, with life and death before him, and that moment you rob obedience of all its virtue, merits, and rewards. God permits sin to exist, then, simply because he cannot, in the nature of the case, prevent it. But man was not the first transgressor of the Divine law. Sin did not have its origin on this earth. It originated in heaven among the angels of God, an order of beings higher in rank and holier in life than man ever was. If such beings could sin, so could Adam. But they fell without a foreign tempter, while he fell under the seductions of the arch fiend of hell. This may account for the fact that they were passed by in the rich and boundless provisions of the great Remedial System, looking to the redemption and restoration of our race. fountain of evil, then, does not proceed from the bosom of our God, but had its birth in the heart, and was borne to this world in the personage of the chief of the fallen angels, God's and man's greatest adversary, the devil.

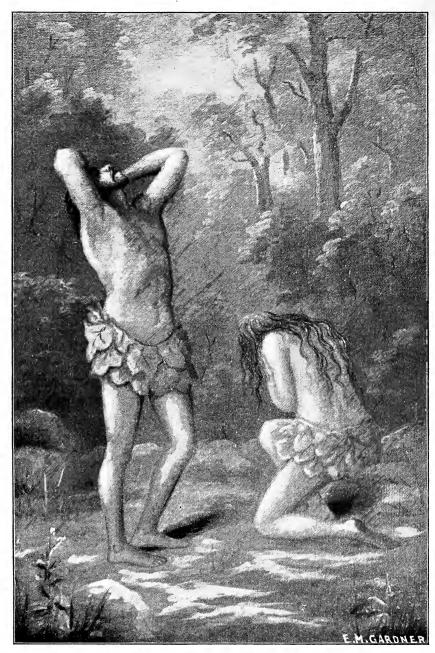
But Adam and Eve were in the Garden of Eden. They were enjoying its pleasures and feasting upon its luxuries. It was their day of probation. A test was necessary to a trial. The law said, Thou shalt not eat of the tree of the knowledge of good and evil; and the penalty said, In the day thou eatest thereof thou shalt surely die. The test given was of the simplest character conceivable. It merely required loyal obedience to a plain, positive command. precept was a negative one, and hence a better test of their fidelity and allegiance to God could not have been given It was a command destitute of everything calculated to influence them to obedience save the expressed will and well-known authority of God. God desired obedience from them on no other grounds than that he had commanded it. This was the only fair test of submission to the Divine government, under which they had been placed. This command imposed no burden upon them, but was accompanied with liberty to partake of all the other trees in the fruitful Garden of Eden. And it was so plain and easily remembered that there could be no valid excuse for their disobedience.

Adam and Eve were both susceptible to temptation. These susceptibilities were necessary to their trial. But they imply no sin in persons possessing them, but simply the possibility of sinning. For the sinless Christ was also susceptible to temptation, was tempted, but yielded not. The sin is not in being tempted, but in yielding to the temptation. God did not suffer Adam and Eve, and will not suffer us, to be tempted above that we are able to bear, for with every temptation he will give us grace by which, if we will use it as Jesus did, we may overcome the tempter.



THE TEMPTATION.

"And the serpent said unto the woman, Ye shall not surely die." (Gen. iii. 4; refer also to verses 5 and 6.)



AFTER THE FALL.

"And he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." (Gen. iii. 24.)

The temptation to eat the forbidden fruit came to Eve from Satan through the agency of a literal serpent. The attack of the serpent was secret and subtle rather than open and reckless. So are all the assaults of Satan, until he has his victim well in hand. He always fights along this line, unless he has a decided advantage over the object of his destruction. He is willing to entice and allure one from the path of rectitude and right at first that he may afterwards drive him with his scorpionlike scourge down to the regions of endless despair. Leaving the dark dungeons of hell, Satan spread wide his withering wings over all the world, dropping poison from his sable plumes until he has left the whole earth sick with sin, and many souls sinking into irretrievable woe.

The serpent, or snake, prior to the fall, was the most subtle of all the lower animals, as the success of his efforts clearly demonstrates. In his artless way he spoke words which shook Eve's confidence in, and weakened her sense of obligation to, her God. He appealed to her appetite, her sense of sight, and her desire for increased knowledge and happiness. He bore false testimony and deceived her, both in regard to the character and consequences of her transgression. To this confiding creature these were all-powerful motives, influences to action. Her mistake, like ours, lay in listening to the artful story of the wily tempter.

Eve looked and saw the apple, her intelligence enabled her to recognize it as such, her emotional nature gave her a desire to eat the same, her will decided to gratify that desire; and here is the embryo of her sin. She moved her hand in harmony with her will, plucked and ate the forbidden fruit; and here, in the veritable, overt act of disobedience, we have her sin developed into an actual transgression of God's holy law. The deed was done, and the serpent retired from the scene of action. The crisis had come. The time of temptation had overtaken the once happy pair, and they were fast sinking under their weight of woe. Eve, unhappy Eve, now spiritually dead, carried the forbidden fruit to her devoted husband, whom she readily influenced to eat and to share her fearful fate. The serpent had beguiled the woman; she now enticed the man. He yielded, ate, and all was lost.

The crime of Adam and Eve did not consist simply in the external act of eating an apple. The seat of their sin lay deep in their souls. It consisted in their shameful disregard for the Divine authority and their willful disobedience to the Divine law. It consisted in a disregard for the inherent and eternal principles of right, and not in the mere violation of concreated laws—that is, laws inherent in the human This sin incurred the Divine displeasure of the conscience. Father. He was sorely wounded at the uncalled-for conduct of his creatures. But their sin against God was also a sin against themselves and their posterity. Sin always is self-injected poison to the sinner. In the act of eating the forbidden fruit were embodied the unbelief, disobedience, and enmity of man toward his Maker. Adam's sin severed the bond which bound him to his God, cut off his access to the tree of life, and banished him forever from the Eden home of his innocence and love.

So long as Adam remained obedient to the Divine law there was perfect harmony between the creature and the Creator; but the very moment he disobeyed the command of his Maker there was an infraction of the law, an alienation of the parties; and spiritual death ensued at once as the inevitable result or legitimate penalty, independent of any executive power, save the Divine, to enforce the law; for this penalty was the necessary effect of an unnecessary cause. The sin of Adam may appear at first thought to be insignificant, but the magnitude of the penalty attached proves it to be otherwise, since the Divine Lawgiver could but proportion the punishment to the enormity of the sin committed. The penalty of Divine law as to its severity is always determined by the turpitude of the offense; and since this law was inviolable, its penalty was of necessity im-The law, allowing no sin, could make no promutable. vision for pardon.

Man fell. Then followed the curses consequent upon the fall. The curse pronounced upon the serpent doubtless had a twofold application, referring primarily to the serpent itself as the representative of its species; and secondarily to Satan, that old serpent, the devil. In this curse hope first dawned upon fallen humanity in the Promised Seed, which was to overthrow the usurped dominion of Satan. With reference to the fulfillment of the curses announced against the woman and the man, the suffering daughters of Eve and the toil-worn sons of Adam, in connection with the silent graves of earth, give ample and unquestionable evidence. But the ground was also cursed for man's sake—for his good, because it became best for him, in his fallen state, to eat his bread by the sweat of his own brow.

The effects of the fall were many and varied. It opened

the eyes of Adam and Eve to the fact that they were naked. It showed them their sin, shame, and guilt before their God. The fall filled them with fear, and they hid themselves in the bowers of Eden from the presence of their God. It left them without a city of refuge, and in constant dread of greater manifestations of the Divine wrath upon their sinful souls. It gave them an experimental knowledge of good and evil, such as they had never known before. It left their heads aching with the memories of lost blessings, their hearts bleeding over the trials of their present state, and their souls saddened with the forebodings of an uncertain future.

In the fall man lost all power of choice between right and wrong. Having chosen the wrong, he was eternally wedded to the wrong, with no innate power to divorce himself from the same. He moved rapidly down into the sunless and starless regions of spiritual death. His spiritual powers at once lost all their vigorous action and vital force, and every virtuous plant, floral grace, and holy affection was left to wither, wilt, and die.

This fall of man was a fall from God. No sooner had man fallen than his affections were taken from God and fastened upon the world. God foresaw this fall from all eternity, and could have prevented it by refusing to create man at all, or by making him other than a free moral agent. But, having so created him, he could not, consistently with his own character or man's free agency, interpose any prevention to his sin, However, it was evidently infinitely better to create man a free moral agent, and let him fall, than not to create him at all.

The effects of the fall are felt to-day by the entire human family. The consequences of Adam's sin are many and universal in their effects. The curse extends over all the earth. It affects even the animal creation and the vegetable kingdom. The earth itself was cursed for man's sake. Prior to this fall the whole world was a paradise in comparison with what it has since been. The great diversity of races in the human family, the vast difference in the color, condition, and conduct of men, are simply so many effects of sin in the world. But for the fall there would have been no muttering thunders, volcanic eruptions, nor mighty earthquakes to trouble our hearts and endanger our lives. But, worst of all, in the fall the soul lost its Divine likeness, and the image in the body was woefully marred and disfigured.

Adam was a fallen creature. Like begets its like. Such was the relation which he sustained to his posterity that the consequences of his sin were visited upon them. His offense brought want and woe upon the world. We all derive our sinful nature from him. The stream is naturally like the fountain from which it flows. Adam sinned, and the Spirit left him. The tide of evil turned in upon him and overflowed his entire nature. In this state of sin his offspring enter this life, with all their tendencies to evil. In his fall Adam forfeited the gift of spiritual life for himself and his posterity, with all spiritual good, and brought upon the entire race all the evils implied in spiritual death. This withdrawal of life was the lifting up of the flood gates of death which deluged the souls of mankind with all manner of vice and iniquity.

Sin, then, is inherent in our fallen nature, and hence nat-

urally manifests and develops itself in all our lives. It is hereditary, descending from ancestor to offspring, according to a fundamental law in nature. Adam and Eve may both have been regenerated before a child was born to them after the fall; but, if so, this was a supernatural work of the Holy Spirit, and hence its effects could not be transmitted by them to their posterity. The natural cannot propagate the supernatural. This is why the children of Christian parents are not born in a regenerated or saved state. Adam's posterity has inherited only the damaged and defaced lineaments of a spiritual nature, the principal attributes of which are purity, justice, truth, and love.

Posterity naturally resembles its ancestry in soul qualities no less than in bodily features. No wonder! for the souls of all Adam's descendants are derived by ordinary generation, just like their bodies; and hence the transmission of original or inbred sin from soul to soul, or from parent to posterity, down through the ages. Innate sin must have its seat in the soul before birth, for a sinless soul could not contaminate a body destitute of moral character, nor could such a body ever corrupt a sinless soul. Human nature was woefully corrupted through Adam's disobedience, and this corrupted nature has been transmitted to all his posterity. In fact, both physical evil and spiritual death were transmitted, so that both the souls and bodies of all his descendants have been affected by the fall.

Adam and Eve gave us a race in which the nature, character, disposition, and lives of the parents determine by a hereditary law those of their children. The doom and destiny of nations have been written in the deeds and developments

of their ancestors. The conduct of our first father and mother gave a different direction to the entire current of human history. A progenitor with a sinful nature, though regenerated, could have no other than a sinful progeny so long as the law of like producing like holds good. This law of heredity is fundamental in our very nature, and is everywhere recognized in God's Word. Children are blessed in good and cursed in wicked parentage, even down as far as the fourth generation.

The universal depravity of mankind is sufficient evidence that the entire race descended from one fallen father. Human depravity was one of the sad effects of the fall on Adam's posterity. There is no spiritual good in any unregenerate heart. They are all inclined to evil, and that continually. This depravity affects all the faculties and affections of the human soul. It pollutes and perverts all the spiritual powers of our human nature. It is the negative of all positive good; so that among its unregenerate millions there are none who do good, no, not one. Depravity is soul corruption. It is the effect of original, inbred sin. It is the natural taint of sin in the soul which blackens our lives and blasts our hopes of heaven, as we deepen its dye by our own vile thoughts, wicked words, and vicious acts.

He who is born of the flesh inherits a carnal, corrupt nature, into which evil is as evidently engrafted as is the poison into the embryo of the deadly upas, or the eggs of the venomous adder. Hence it is just as natural for youth to sin as it is for the young viper to make poison the power of his defense in the hour of danger. Only the impure fountain sends forth a corrupt stream.

CHAPTER VII.

THE REDEMPTION OF OUR RACE.

Christ hath redeemed us from the curse of the law. (Gal. xiii. 3.)

HE redemption of our race is the greatest event upon record. It involved difficulties which only omniscience could solve and omnipotence remove. Yes, infinite wisdom was displayed in the rescheme, and infinite power accomplished the work

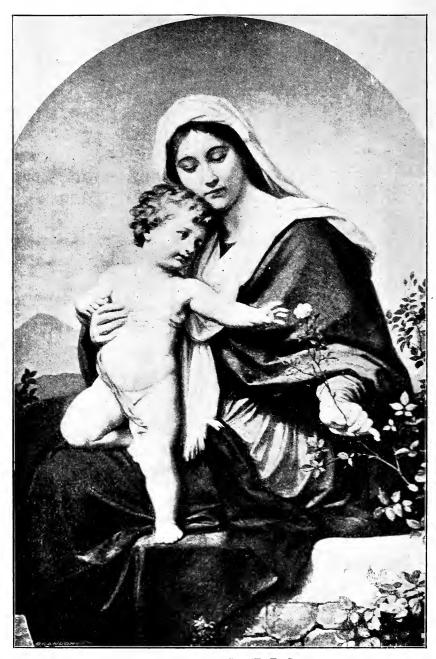
demptive scheme, and infinite power accomplished the work which freed us from the curse of the law. A draw had to be made upon the Infinite in order to the redemption of the finite.

To redeem means to buy back, to deliver from, to set at But there is a radical difference between this redemption from the penalty of the law through Christ's spiritual death and our restoration or redemption to God through the shed blood of Calvary, or the eternal redemption of both soul and body in heaven. The first clearly implies deliverance from a fearful evil, and the second points out a restoration to a great good, while the third culminates in the ultimate consummation of both the redemptive and restorative work of the great Remedial system. In other words, redemption is an accommodative term. In the sense in which we now use the word it has reference to the deliverance of our entire race from the penalty of the Adamic transgression. But in a more general sense it includes the work of restoration, while in its most comprehensive sense



THE ANNUNCIATION. (Professor E. Deger.)

"And the angel said unto her, Fear not, Mary: for thou hast found favor with God." (Luke i. 30.)



THE CHILD JESUS. (F. T. Grosse.)

"And when eight days were accomplished for the circumcising of the child, his name was called Jesus." (Luke ii. 21.)

it also compasses the resurrection, and reunites the souls and bodies of the sleeping saints in a glorified state.

The entire race had fallen with Adam and Eve under the curse, or penalty of the violated law. Not a single ray of spiritual light penetrated the dense darkness which environed their lost souls. Not a solitary wave of spiritual life rippled over the ebon bosom of that moonless, starless night of death into which they had gone down, apparently forever. Eden's sun had set in sorrow's saddest hour upon the soul, for man thought that all was eternally lost. The penalty of the broken law hung like a nightmare of spiritual death over man's fallen nature. Divine justice still asserted her claims upon souls which were helpless and hopelessly bankrupt. The law still demanded perfect obedience, but fallen man had no spiritual life out of which to generate such obedience.

But soon the radiant star of hope broke through the blackness of that sable night, which had settled down upon their sad souls, and hung in its loveliness, beautiful and bright, in the ebon vault far above their drooping heads and aching hearts. But this brilliant star of hope was the only light that illumined the soul's sunless firmament through the long night of succeeding centuries. And ofttimes dark despair pitched his pavilions upon the sterile wastes of man's long-lost estate, while heaven's precious promise dimmed in the deepening darkness of that spiritual death which enveloped a ruined race. The spiritual heavens were long concealed by the dark curtains of this ebon night of death. But at length an opening was made by the Divine Hand, and through the rent poured the radiance from the Sun of Righteousness

upon a benighted race, opening up to it a luminous pathway through his matchless grace to endless glory and to God.

The entire race was resting under the penalty of the divine law, and this penalty was spiritual death. Humanity was spiritually dead, and hence powerless to redeem itself from this terrible death penalty. The law still had its claims upon all men; for one act of disobedience did not license another, nor did it justify any failure in the future. Angels were powerless to rescue man from the depth of sin into which he had fallen. Adam could not be pardoned by Divine prerogative, upon sovereign principles. This would have been for the Divine Lawgiver to have ignored the claims of his own law which he had already declined to do in the case of the fallen angels. Neither could be have been pardoned on the sole condition of repentance; for repentance was powerless to palliate the sins of the past, or repair the breach made in the law of the Lord. If pardoned at all, it must be in harmony with the requirements of the divine law, which he had violated. Hence his redemption must, of necessity, precede his pardon. So at this critical juncture in human history our Second Adam came to the rescue, and pledged himself to repair the breach made in the law, pay its penalty, and bring the race out from under the law covenant and place it under the covenant of grace.

The existence and authority of the divine government demanded the payment of this penalty. Such is the relation existing between the law and the government of God that the former could not be violated with impunity without destroying both the authority and existence of the latter. The payment of this penalty, then, was necessary to the very ex-

istence of the divine government; for man could not recall his offense, neither could he repair the injuries nor recompense the divine government with an equivalent. Hence the penalty must be paid by himself or a suitable substitute. If paid by the first Adam, a finite being, it will require an infinite period of time; but if paid by the Second Adam, an Infinite Being, it will require only a finite period of time.

And yet sin was introduced into the world through human activity. Hence human agency was necessary to the restoration of our race through redemption to the Divine fa-But this sin was also a transgression of the divine law-a law infinitely just and good-and hence could be atoned for only by a Divine Redeemer. So redemption from a penalty of such a law absolutely demanded the union of the human and Divine elements as found in the two natures of the Second Adam, our God-man. No other Personage could have represented God and man, and opened up a way of return for the revolted finite will to the righteous will of the Infinite and Eternal One. So if we fail to comprehend fully the incarnation of our Second Adam relative to the unity of his two distinct natures, we can, at least, understand some of their practical bearings upon the great Remedial System, of which they were all-important elements.

The principal object of divine law is the highest interests of the intelligent universe. Upon the stability of the divine government hangs the eternal interests of all intelligent beings. Hence God could not wave the penalty of his law and pardon by mere prerogative, when every attribute of his being and every interest of his moral universe forbade it. Being pledged to maintain the principles of his divine govern-

ment, God was not at liberty to pardon even the penitent Adam until the penalty was virtually paid and expiation made for his guilty soul. In the redemptive features of Christ's atoning work divine love met the claims and satisfied the demands of divine justice. The riches of divine grace met and mingled with the terrors of divine wrath until the penalty was paid and salvation was offered to all men.

This redemption consisted in the removal of all the difficulties which stood in the way of man's salvation from the dominion of sin and Satan, and his restoration to the Divine These barriers were the claims of divine justice and favor. the penalty of the broken law. The law had to be kept, and the penalty had to be paid in full before Mercy could extend her ready hand to succor and to save fallen humanity. But this is just what the Second Adam, as the Second Representative and Redeemer of his race, accomplished in his redemptive work. He kept the law perfectly in every particular; he was obedient in all things, and thus satisfied the claims of divine justice. Then he paid the death penalty in his own spiritual death upon the cross; and this both mended and magnified the law, making it honorable in the sight of men and angels.

This redemption changed the relation of the entire race to God. From prisoners of despair it made us prisoners of hope. It tendered us a legal standing before him, and offered us a new trial; this time personally for ourselves, and that, too, under a new and better covenant—even the covenant of divine grace.

But our redemption, remember, was from the curse and not from the claims of the moral law. These claims are still as binding upon each one of us as they were upon the first Adam. And yet there is a sense in which we are not under law at all since our redemption, but under grace. the fall man was dependent upon perfect obedience to the Divine Will, in order to his confirmation in a state of holiness. But we are not under law in that sense now. We are no longer dependent upon our perfect personal obedience to the moral code, for the salvation of our souls. And yet the moral law is just as binding on us as it was upon the first Adam, and it is only through the interposition of divine grace by the Second Adam that our many offenses may be pardoned at all. So you see our salvation is not dependent upon our perfect obedience to the law, but upon our reception of this gift of grace, through heart faith in our Redeemer. In this sense, then, we are under grace, and not under the law; for the law cannot save us now. Since the fall man must be saved by grace, if saved at all.

Redemption in Christ opened the only door of hope to fallen humanity. Without this redemption there could have been no offer of salvation to our lost race. Regeneration is hinged upon redemption. It could not possibly have preceded it. The gulf between the lost soul and a sympathetic Savior had to be bridged over before one penitent sinner could be saved. In Christ alone was to be found a power competent to deal with a broken law, obey all its precepts, meet its full force, pay its penalty, and thus protect man from its demands, which he in his fallen condition is unable to meet.

In order to our redemption Christ was born under the law. He was verily God manifested in the flesh. He was

no less the Son of God the Father; and hence not less Divine the night he slept in the manger than he was the day he hung upon the Cross. Hence his Divinity as well as his humanity was under the law. The Author of Divine law was under that law just as the author of human law often places himself, along with the others, under the laws of his own legislating. But this was nothing so remarkably strange. God always was, and doubtless always will be, subject to a strict observance of his moral code, in so far as it is applicable to him and his environments. He would be the last to violate that law.

This redemption made no one righteous. It was the payment of the penalty, but did not remove the guilt of sin from a single soul. There was universal redemption in Christ, but not universal salvation. Redemption was unconditional, but salvation is conditional. We are all God's by redemption, having been bought with a price, but we are not all his by the washing of regeneration and the renewing of the Holy Spirit. Look at it as we may, we cannot get rid of the fact that Christ bought us back in our redemption from under the curse or penalty of the Adamic transgression as a unit—as a race.

Our restoration or personal deliverance from the dominion of sin is sometimes spoken of as a redemption in the Scriptures; but the penalty which Christ paid for all men has no direct reference to our personal sins, but simply secures our release from punishment, the penal result of the Adamic transgression. The payment of this penalty did not propose to exempt any one, not even Adam and Eve themselves, from future punishment, if incurred through

impenitence and unbelief. It left each one of us with corrupt natures, which must be changed through an application of the blood, or we will pay the more fearful penalty of the new covenant, which is eternal death. Now this eternal death penalty is in keeping with the continued impenitence and sin of the doomed and damned of earth. Their lost souls will not cease to sin against God because they are sent to hell, but they will sin on and sin forever.

But it was beyond the Divine prerogative to arrest the penalty of his violated law. To suspend by sovereign power a law enacted for the good of all in behalf of the few of his creatures would be to jeopardize the universal good in the interests of a part of his subjects. An earthly sovereign might do so, but the All-Wise Sovereign of the universe could never so act. Hence the payment of Divine penalties, when incurred, is an absolute necessity. The glory of God and the good of his creatures demand as much. There could be no power to pardon until the penalty is paid.

But justice is the foundation of penalty. It demands retribution. It calls down punishment on the head of every wrong doer. Justice always and everywhere implies two parties who have rights to be regarded in the adjustment of the relations existing between them. And justice in any being necessarily relates to the inalienable rights of those with whom he has to do. Even a just God cannot ignore the rights of his dependent creatures. The merits of fallen man are too light in the scales of divine justice; but the righteousness of Christ, our Second Adam, makes up the

deficiency and lowers the beam to salvation's level. The merits of our Second Representative are as far above the law as the demerits of our first representative were below it. Hence through the faith of the redeemed in their Redeemer the highest standard of justice is reached and all its claims virtually satisfied in a life consecrated to his service.

But, strictly speaking, it is not the part or purpose of penalty or punishment to satisfy the claims of Divine justice, nor to expiate human guilt. If so, justice would ultimately be satisfied in the case of fallen angels and the lost of earth, and their guilt would eventually be washed away, while they would be restored to favor and fellowship with God. The satisfaction rendered in the payment of a penalty is to the Legislator, and not to the law itself.

Penalty is neither a preventative virtue nor a corrective power. It is simply the part of penalty to restrain the law-less, and intimidate others, who, were it not for fear of punishment, would become transgressors of the law. It is to secure the greatest possible amount of obedience, or prevent the greatest possible amount of disobedience that penalties are attached to laws and then faithfully executed. Penalty is the end of the law to the offender, if the law be just and faithfully administered.

The penalties annexed to human laws are necessarily arbitrary. They have no fixed and unalterable connection with their offenses. But in the Divine government the magnitude of the offense always settles the degree of punishment to be inflicted. And the penalty of Divine law, unlike that of human law, always means punishment or pardon.

The fact that Christ paid the penalty of the law for us does not free us from its further claims upon us any more than a term in the penitentiary would ever after release a convict from the observance of the law for the violation of which he was once condemned. Christ's payment of this penalty only releases us from paying it ourselves. This law of God has always had its claims upon us and always will have; only our salvation is not dependent upon its perfect observance, since by the deeds of the law no flesh can be justified in his sight. The first offense against any law, though its penalty be paid by the offender himself, never releases him from obligations to future obedience to the same law. Our redemption, then, by the Second Adam was not from the claims of the Divine law, violated by the first Adam, but simply from its curse, or penalty. Christ did not so much as redeem us from the fearful consequences of the Adamic transgression. And these consequences are many and mournful.

Neither did the payment of this penalty remove our personal guilt. Guilt is expiated only when the shed blood is applied to the washing away of our personal stains. Executive clemency releases the condemned man from the gallows; but it does not release him from the guilt of his crime. The redeemed sinner, then, is not necessarily a guiltless sinner; but the fully saved soul is cleansed from all its guilt and pollution. Even the sacrificial death of Christ does not affect directly the moral condition of the unsaved sinner. This death simply operates in the interests of humanity at large, permitting every individual to bring his personal offerings to the mercy seat through his great High Priest,

receive the remission of all his sins, and be initiated into the heavenly family. Grace does not cease to be grace, however, because it confers its favors upon certain conditions.

But, strictly speaking, all pain is not penalty. Justly inflicted punishment always comes in the form of a penalty, either expressed or implied. But unjust punishment either has no relation to penalty at all, or it is an unlawful execution of penalty. When the innocent are afflicted without a cause there can be nothing penal connected with their sufferings. Such were the physical sufferings of the Savior, inflicted by the hands of his enemies during his trial and crucifixion. Or, again, many of his bodily pains, much of his mental anguish, and more of his soul agonies while mixing and mingling with sinful men were, beyond questioning, mere consequences of his life environments, and not punishments in the form of penalties enforced against himself or those in whose interests he thus suffered, the Just for the unjust.

This redemption was a governmental transaction which vindicated the Divine law, and sustains the Divine government in its personal pardon of the penitent sinner. At the same time it was all of free, unmerited mercy. Humanity had no claims upon Divinity. God was under no obligations to his rebellious creatures. The Savior saw our ruined condition, and ran to our relief. He owed the law no debt, and yet, a voluntary victim to all the bitter burning soul agonies of Gethsemane and Calvary, he passed under its dreadful shadows, and in his spiritual death upon the cross redeemed the entire race from its inexorable curse.

These soul agonies of the Savior, which looked directly to the world's redemption from the Adamic penalty were his saddest, sorest conflicts with sin. Along this line was developed his severest struggles with Satan in the contest for victory.

The awful curse of the law fell with full force upon his sinless soul. Its penal power was felt in its inmost depths when he exclaimed: My God! My God! Why hast thou forsaken me? It was then that he tasted death for every man. And hence he said at once, It is finished—the penalty is paid, the curse removed, and the race redeemed. The spiritual death of the Infinite Creator, though of short duration, was infinitely meritorious, and therefore completely offset all the demcrits of the fallen, finite creature.

Christ's spiritual death, then, was penal, while his physical death was nonpenal. The only penalty the race had incurred through the first Adam was spiritual death, and that was evidently the only way it could have been paid for us by the Second Adam. This spiritual death was a penal satisfaction to Divine justice; or, rather to God, the Father, the Author of that just and holy law, the penalty of which fell upon our defenseless heads through the first Adam's disobedience. But the payment of this penalty by the suffering and forsaken Son was the most striking exhibition of the fond Father's intense hatred for sin that could possibly have been given. It was the most emphatic expression of the Divine detestation of sin ever given to the world.

But if the Adamic penalty was spiritual death, and Christ paid it for all men, why, you ask, are some still spiritually dead? We answer: Not because the Adamic penalty still

operates against them, but simply because they will to remain in bondage to sin and death—because they choose as their eternal portion this spiritual death rather than spiritual life. It is as if a redeemed prisoner refused to sign the papers releasing him from bondage and accept the proffered liberty in the name of his friend and benefactor. Christ redeemed all men, but he forces none to leave the dark dungeons of spiritual death and return to the land of light and liberty and love. He also made a sacrificial offering in his physical death upon the cross sufficiently meritorious for the salvation of the whole world, but he will coerce no one to avail himself of the gracious benefits of this sacrificial death.

The Scriptures plainly teach that Christ's spiritual death was a penal infliction for the sin of our race. For he was stricken, smitten of God, and afflicted, and the Lord hath laid on him the iniquity of us all. This spiritual death brought the entire race out from under the law covenant and placed it under the covenant of divine grace.

This spiritual death was vicarious; it was in our room and stead—He died as our Substitute. It is a most credible fact that the Innocent Christ did voluntarily submit to a spiritual death upon the cross in the room and stead of our guilty race in order to its redemption from the curse of the law. And this spiritual death was such that the Father could and did accept it as an adequate satisfaction from his Son, and our Substitute, for the original penalty against Adam and all his posterity. For if this penalty, as paid by the Substitute, fell short in the degree and extent of its sufferings, it went far beyond in value and merit, because of the infinite superiority of the Divine Sufferer.

This spiritual death was also propitiatory. It appeased the Father, it reconciled him to the world; for he is the propitiation for the Adamic sin as well as for the personal sins of the whole world. This reconciliation of the Father was not a change in the Divine character or disposition, but a mere change of relation to the race which justified him in proposing terms of reconciliation to man, and receiving those who would comply with these terms back to his beating bosom of paternal love.

But this death was also expiatory. It removed the Adamic sin of the world. It loosened the grip of Satan upon the race, and it opened wide the prison doors of death to all men. This spiritual death was unconditionally universal, while his physical death was conditionally universal. But it would have cost Christ just as much to have redeemed the few as the many. It was human nature that he ransomed from the curse of the law. It would have cost him a soul death to have redeemed but one sinner, and the sacrificial offering of his body to have saved but one soul. These two deaths are all-important to man. They have an intimate relation both to his present interests and his eternal destiny. Every Divine act relative to man, from the redemption of the race to the ultimate glorification of the just, is hinged in some way upon this dual death of Christ upon the cross.

Christ died spiritually, not as a criminal, but as a Substitute in the room and stead of criminals. He died physically, not as a sinner, but as a Savior in the interests of sinners. His physical death was an offering for the sins of the world. It was an oblation for sin in the interests of all men.

It was symbolized by the sacrifice offered annually, on the great day of atonement, by the high priest, for all the people. And through this sacrificial death or sin offering of the great High Priest of our profession, salvation was provided for all men, without any reference to our wills or wishes in the matter; but as to whether or not we accept or reject this great salvation is left entirely to our freedom of choice.

But, we say, Christ was our Substitute. He was only a Substitute as a Redeemer, and not as Mediator, Savior, Propnet, Priest, or King. He was the unconditional and universal Substitute under the legal covenant, but he is no man's Substitute, under the covenant of grace into which he brought all men. Redemption was impossible without a Substitute; but remember that redemption from the curse or penalty of the law for all men does not save a single soul, conditionally or otherwise, from the more fearful penalty of the grace covenant, which any one may incur simply by neglecting the great salvation offered to one and all without money and without price. Christ was a Voluntary Substitute. Hence no violence was done to Divine justice when the Just suffered and died for the unjust, that he might redeem them from the curse of the law. But he never has and never will die to redeem any one from the eternal death penalty of the grace covenant who incurs it in a final rejection of life and salvation at his merciful hands.

As our Substitute Christ did not redeem us from the obligations of obedience to the law, nor from the obligations we are under to love God and man, but simply from the curse or penalty of the law under which our entire race had fallen.

Nor does this system of substitution presuppose the punishment of our personal sins in our Substitute thousands of years before we were born. It does not make him a substitute for our personal transgressions at all. The admission of a Substitute is, if possible, a greater demonstration of the dignity and majesty of the Divine law than if the offender and his posterity had been left to pay the penalty themselves. In admitting a Substitute the Father necessarily relaxed, to some extent, the vigor of the violated law. There could have been no compromise or commutation without some relaxation.

But the Father was free to accept or reject his Son as a Substitute for fallen man, and hence at perfect liberty to fix the terms upon which he should become our Substitute—the degree and extent of his sufferings, as also the conditions of personal pardon, and salvation through his sacrificial death. So Christ's redemptive death simply frees all men from the direct penalty of the Adamic transgression, while his sacrificial death offers freedom to all men from the penalties of their personal transgressions under the grace covenant upon the easy and amicable terms of the Gospel.

Christ is called the Second Adam because he took the place of the first Adam as the Second Representative of his race. The oneness in name denotes the identity, in part at least, of their life work. The first Adam was capacitated to obey the divine law under which he was placed. This is conclusive from the conduct of the Second Adam, who, under much greater disadvantages, rendered the most perfect obedience to the same law; thus condemning the Adamic sin while in the flesh.

But the question very naturally suggests itself, Why was Adam and Eve favored with a scheme of redemption and given a second trial, while the fallen angels were left without a Redeemer? We answer: because the latter were responsible only for themselves, while the former represented their entire progeny. The angels were tempted through their aspirations of spirit, while our first parents were overcome through their animal natures. The angels sinned without a tempter, so far as we know, while man fell a victim to the wiles of the devil. The two cases were not parallel. They were very different.

To summarize this subject, Adam, under the law covenant, was on trial as humanity's representative. He was to stand or fall on his own merit or demerit; and human nature, which is a unit and consequently incapable of being divided or represented by halves, was to stand or fall with him.

This was the moral law in embryo. It required absolute obedience in all things. It demanded at Adam's hands a perfect representative character for the nature he bore. Its penalty was spiritual death. The sequel shows that Adam violated this law, and that humanity fell with him under its penalty. Adam was banished, but not expelled. God provided means for his restoration.

Human nature was spiritually dead. The law demanded life, but there was no life to give. The penalty hung over it like a nightmare of death. All efforts to wake to life were helpless and hopeless. It could not pay the debt. The redemption price was beyond its reach. Its short arm was powerless to deliver.

But man, imprisoned for debt, was allowed to give security. The security paid or assumed the payment of the debt, and the prisoner went free. Humanity was imprisoned for debt. Mercy allowed it to give security. Christ voluntarily assumed the payment of the immense debt. His credit was good. His promise was all the security Heaven desired. The debtor was released at once from the curse of the law. But this placed him under obligations to and at the mercy of his Security.

Christ came with a new covenant, went in under the old covenant, met the demands of the law in his life of perfect obedience, paid the penalty in his spiritual death, and brought the entire race out and placed it under the covenant of grace. He took our nature as its Second Representative, and wrought out a perfect representative character for it, known as his righteousness.

But the covenant of grace also has its law. Its requirements are repentance, faith, and love, and its penalty is eternal death. Except ye repent, ye shall all likewise perish. He that believeth not shall be damned. If any man love not the Lord Jesus Christ, let him be Anathema, Maran atha—accursed of the Lord.

Christ's penal or redemptive death was vicarious. It was in our room and stead. He tasted death for every man. It was also propitiatory. It appeared the offended Father, paved the way for a reconciliation between heaven and earth, which has brought back millions of prodigal sons and daughters to our Father's house as loving, obedient children. It was universal. He gave himself a ransom for all. His redemptive death was nonconditional, while his sacri-

ficial death was conditional. One was penal, and the other was nonpenal. One was conditional, and the other unconditional.

The ancients had a custom of placing a redemption price on prisoners of war, and allowing their friends to redeem them. We were prisoners of death. Christ redeemed us with heaven's own coinage. He threw wide open the prison doors of death to the whole world, and bade all the prisoners of sin and sorrow walk out into the courts of his grace, and enjoy the liberties of purchased redemption forever and for evermore.

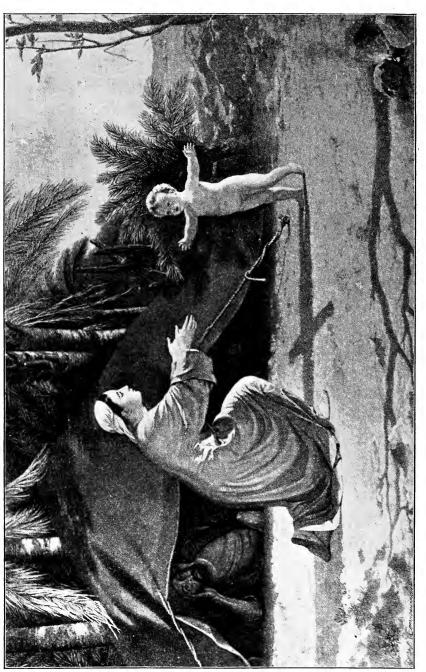




FINDING OF MOSES. (Delaroche.)

THE LAW GIVER.

Read Exodus ii. 1-10.



HEAVEN'S BEST GIFT. (P. R. Morris.)

THE LIFE GIVER.

"Thanks be to God for his unspeakable gift." (2 Cov. ix. 15, R. V.)

CHAPTER VIII.

THE COVENANT OF GRACE.

For ye are not under the law, but under grace. (Rom. vi. 19.)

HE Divine attributes are the several perfections of the Divine nature which Deity has manifested to man. They consist in the different traits of Divine character as revealed to the human understanding in his words and works. The fixedness of these Divine attributes constitutes the immutability of God. He never changes, because they are eternally the same. The Bible represents God as changing his purposes toward men only when they change their relations to the Divine government. The sun did not stand still for Joshua, but what was equivalent took place: the earth ceased to revolve on its axis. So the change is ever in man, and never in God.

The advent of the Second Adam was the greatest event ever recorded in the annals of human history. He was God's greatest gift of grace to fallen man. Jehovah seeking Adam and Eve at eventide was the first intimation of the Divine Incarnation. But since that time the Promised Seed has ever been the center of human hopes and the Benefactor of a fallen race. The Old Testament manifestations of the Divine in visible form were simply so many preludes to the incarnation of the Promised Son. This Son was the unspeakable gift of the Father's grace.

God the Father as well as God the Son is full of grace and truth. He is the Giver of all good, whether merited or

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unmerited. He withholds no blessings from those who walk uprightly before him. He has scattered his gifts of grace broadcast over the world. His benevolence is world-wide, and his gifts of love are as generous as the gospel of grace can make them. The rich provisions of his covenant of grace are sufficient to carry all men over the highway of holiness up to heaven and to God.

But the manifestations of Divine grace are not found alone in the spiritual realm. Noiseless nature is always administering to the wants of fallen man. Many of her greatest gifts are secretly given, and we often forget the Giver because the gifts so frequently come unsought, and even unobserved, and are as unconsciously appropriated. To the same heavenly Father we look, through nature, for all natural good; and through Christ for all spiritual blessings. But we must seek the spiritual just as certainly as we do the natural, or we will never possess them. Only at our earnest entreaties do the benedictions of heaven descend upon us like sunbeams falling from the orb of day.

In his atoning work our Second Adam stored up an infinite fund of grace amply sufficient for the salvation of our entire race. And it is the province of the Holy Spirit to use this saving grace in the salvation of every sinful soul that will surrender and consecrate all to the Savior of sinners. The cross of Calvary left life lying in reach of every dead soul. Its light always shines upon the unseen side of life's benighted pathway. The covenant of grace gives us a plan of salvation by which we might all easily be swept into the celestial city, if we would only turn the world loose and place our affections upon things heavenly and divine.

This covenant of grace places a remedy for sin in the reach of every seeking soul. No matter how deep the stains of human guilt may be, the depths of Divine grace are deeper still; for where sin abounds grace does much more abound to assist every sinful soul which struggles to make its return to God. The Holy Spirit is given by grace to track with lightning speed and purifying power the paths of sin, and extract its deadly poison from the sin-sick souls of sorrowing and suffering humanity. The great Remedial System is all of grace. Redemption and salvation are both unmerited favors. Wisdom would lead us to ascribe all blessings to the grace of God.

God is no doubt doing all he can, in the nature of the case, in order to the holiness and happiness of the entire universe. The grace he offers in good faith to the vilest sinner is sufficient, if received, to lead him over the Royal Road of life to the endless realms of eternal glory. This saving grace sustains the majesty of the Divine law, removes every barrier to man's salvation, and lets the entire race down upon the loving heart of the Blessed Savior, through whom flows all the riches of a Father's mercy, in its fullness and power, to the pardoned penitent whose heart is fixed upon God.

To the first Adam we are indebted for all the sin, and to the Second Adam for all the grace there is in the world. The evil in us is attributable to nature, and the good to grace. The seeds of sin are in the soul at birth, and, if not replaced by the good seed of the word of truth, surrounding circumstances will sooner or later call into open action its latent powers, which will deluge the soul in crime. The natural tendency of the unregenerate soul is to sin, and nothing short of complete submission to Christ, sooner or later, can save it from sin's eternal consequences.

The law of this covenant is love. It demands supreme love to God and universal love to mankind. When the ten commandments were given to Moses they were placed upon two tables of stone, one referring to man's relations to his God, and the other to his relations to his fellow-men. But when Christ brought us out from under the law covenant, with its paid penalty, and placed us under the grace covenant, with its proffered mercies, he summed these ten commandments up in two, one commanding us to love God supremely, and the other to love our fellow-men as we love ourselves. And Paul declares that love is the fulfillment of the whole law under the Covenant of Grace.

But love implies repentance and faith. These three are inseparably connected. The penalty of this law of love is eternal death. Christ never has assumed the payment of this penalty for any one, and he never will. This is a fearful penalty, we admit; but human nature is finite, while Divine nature is infinite; and hence the guilt of man's offenses against God is in proportion to the superiority of the Divine over human nature. There being no proportion in point of dignity between the two natures, man's guilt in sinning against his Maker is, of necessity, infinite, and deserves eternal punishment. This penalty seems to be the very essence of all death, the aggregation of all evil, and the sum of all suffering. It is endless separation from all that is good, and eternal association with all that is evil. It is the death of deaths, the fearful and eternal destiny of the damned.

Just as soon as Christ brought us out from under the law covenant and placed us under the Covenant of Grace, the conditions of salvation were set before us, and immediately the flood gates of life were lifted up, the clouds of spiritual death began to rift away, and the light of life gleamed in upon our fallen race; but humanity has ever been too slow to discern its beauty and its glory.

Salvation is only by grace through repentance toward God and faith in the Lord Jesus Christ. Divine grace is absolutely essential to the salvation of each and every individual sinner who would flee the wrath to come. For, destitute of this grace, human nature could never truly repent of sin and exercise saving faith in the Son of God. It is difficult enough for the righteous, with grace, to avoid sins, both of commission and omission, every day they live. The facts are as follows: the effects and consequences of sin of themselves will never lead a single soul to evangelical repentance and faith. The sinner must, by grace, contemplate the life and love of a Sacrificial Savior before he can ever feel a godly sorrow for sin and through heart faith be filled with Divine love by the effectual workings of the Holy Spirit.

But this Covenant of Grace is not confined to the few. It embraces all classes and conditions of mankind. The civilized and the uncivilized are alike the objects of its blessings. The benefits of Divine grace flow to the heathen nations destitute of the Gospel through three distinct channels: the teachings of tradition, the light of nature, and the office work of the Holy Spirit. So none are left without a chance for salvation, and all are left without excuse who reject the offers of Divine grace, no matter through what channel they

come to the needy soul. To every individual is given a sufficient amount of grace to eventuate in the salvation of the soul if not willfully rejected. Those who are destitute of the moral law have the law of grace written in their hearts, and hence are a law unto themselves. This seems to be the only satisfactory solution of the grace problem, and one in perfect harmony with the Gospel of Christ. Salvation is entirely of grace, and yet it is conditioned upon repentance and faith. There is no merit upon man's part, and hence all is grace upon God's part.

This Covenant or constitution of grace was given to the world soon after the fall, but it has been administered in a variety of ways. It finally brought the gospel with its offered mercies to all men, and it actually gives salvation to every one who will accept it on the conditions of repentance and faith. Christ is the Mediator of this better covenant, and through his mediatorial work alone may men hope to receive its benefits and be reconciled to God the Father.

This Covenant of Grace contains everything essential to the well-being and happiness of all men, if they would but avail themselves of its rich provisions. Divine Grace is tendered alike to all mankind. Otherwise it would not be free grace. Anything held in reserve for the favorite few is not free. We are all under this Covenant of saving grace; and if any of us are lost, the fault will lie with us, and not with grace or its Author. It is man's choice, and not God's preference, that makes the difference between the saint and the sinner.

Under this Covenant of Grace sins are not atoned for by sufferings, neither are they set aside because of obedience to the requirements of the moral law, but they are remitted by Sovereign Grace in consequence of repentance and faith. Salvation is also by grace, rather than by good works. We are not saved even by works of righteousness of our own performance. Salvation to eternal life is the gift of God's grace. Good works are not the cause, but the fruits of salvation. A life of obedience and good works are not essential to, but the legitimate fruits of, salvation. In other words, salvation is not of good works and obedience, but good works and obedience are of salvation. We are to be rewarded for our good works and obedience, but we are saved solely by grace, which salvation is the gift of God through Jesus Christ our Lord. The sinner must throw himself submissively at the foot of the cross and receive salvation in this divinely appointed way, if he is ever saved at all.

But our chances under the Covenant of Grace, even in our fallen state, are preferable to Adam's under the law covenant in all his original purity and perfection; for while Adam's confirmation depended upon his perfect obedience to God's law, ours depends upon our acceptance with all the heart of Christ as our All in All. In other words, Adam's eternal happiness under the legal covenant depended upon his perfect obedience to the most rigid laws of the Divine government, while ours is based, under the New Covenant, upon our personal acceptance of eternal life, as the free and unmerited gift of God's grace, through the sacrificial death of his well-beloved Son and our Savior.

I had rather risk my chances of heaven to-day as a sinner saved by grace than to be placed on trial just as Adam was, with all his holiness of heart and purity of life. For I might fall as he fell; but when, as a believer, I fully consecrate my

all to Jesus and my life is hid with God in Christ, I am safe. And, then, there is some consolation to me in the thought that we shall be privileged to sing the song of redeeming, regenerating, and sanctifying grace when we strike our harps of gold in the City of our God.

The Covenant of Grace could not be introduced until all the demands of the legal covenant had been virtually met in the promised obedient life and penal death of the Second Adam, for under the law covenant sin could not be pardoned at all. Its penalty had to be paid, either by the sinner or his Substitute. But under the Grace Covenant provisions were made for the pardon of the vilest of the vile through the sacrificial death of Jesus Christ. So Grace is the Hand with which God in good faith offers pardon to all men, and it is the Hand with which he actually confers forgiveness upon all who will receive it through faith in his Gracious Son.

Both the first and the Second Adam were the sons of God in senses that none others ever were, or ever will be. Neither of them came upon the stage of action by acts of ordinary generation. The first was created by, and the Second begotten of, God the Father. And yet humanity was just as perfect in the Second as in the first Adam. Christ was the impersonation of human nature, just as originally found in Adam. The first representative, however, transgressed the Divine law, while the Second kept it inviolate; and by virtue of his sacrificial death made pardon possible to Adam and all his posterity.

But Adam's sin corrupted his nature, and hence by natural generation he transmitted this depravity to his posterity. The Divine honor is harmonized, however, with the fact that

Adam's sin is a source of evil to his descendants when we remember that a remedy was provided before a child was born, which remedy was ample in its provisions, placing us all on better grounds, with fairer chances for eternal happiness and heaven. For the evils brought upon our race by the disobedience and fall of the first Adam were more than counteracted by the obedience and twofold death of the Second Adam. It was his perfect obedience in all things which gives to the representative character of our Second Adam its special charms. By one act of disobedience the undimmed luster of this model character would have been dimmed forever. But without a blot or blur it has shone brighter than all other stars in the great galaxy of human characters since For if the Divine attributes were ever the creation of man. manifested to mankind in all their beauty and their glory, it was when the life and character of the Second Adam challenged the world's admiration by furnishing it the best model of the ages.

But this remarkable character of Jesus, while perfectly natural, was also wholly supernatural in its entire freedom from sin, and the transcendent development of all its crowning virtues; for there must needs be a fitness of things in his mediatorial work. The Mediator, to be equal to the occasion, must bear a suitable relation to both parties concerned. He must needs be a God-man. The Second Adam was made under the law. As our Surety, having arrested the immediate execution of its penalty, he met all its obligations upon him, and finally went to Calvary, where he redeemed his pledge and his race in his penal and sacrificial deaths upon the cruel cross.

Christ rendered perfect obedience to the law under which he had been made. This obedience magnified that law by proving to mankind that it was just and righteous, and could have been kept inviolate by the first Adam, who was rightfully punished because of his willful disobedience. But while this obedience wrought out a perfect representative character for the nature we bear, it did not free us, in the least, from the requirements of the Gospel law of love. We must love the Father and our fellows for ourselves. The Son did not and will not love them in our room and stead.

In the physical death of Christ we have a real sacrifice for sin. It is the great Sacrificial Offering, of which the bloody sacrifices of the Jewish dispensation were the legitimate types. But the agonies of this death were not in measure equivalent to the merited miseries of the race in the interest of which he died. For if so, this would have necessitated the salvation of all men, on the ground of justice; and the Father would have been forced to save the world as a matter of equity. This would have closed the door of grace, opened the flood gates of universalism, and saved all the redeemed by debt.

But the Saving power of the Second Adam is potential; it saves to the uttermost all who will to be saved. He becomes the end of the law for righteousness to every one who forsakes it to find shelter from all sin under the wings of his grace. He left his throne of glory, and on willing wings of love and mercy flew to our relief. He ties again the severed cords of love, and will finally bring man back to his native orbit to revolve eternally around his Central Sun.

Christ is the great Center of Light to the spiritual uni-

verse. He is the Life Center of the broad empire of Divine love. His incarnation identified the interests of heaven and earth as they had never been identified before. analogy between the first and Second Adam, as run in Romans, shows most conclusively that through the disobedience of the first came spiritual death and condemnation, while through the obedience of the Second comes spiritual life and justification from all sin. And the guiltier the sinner feels himself to be, the closer will he cling to Christ as the only source of saving grace. There is an inseparable bond uniting even the good works of the saved with the free grace of the Savior. This is as it should be, for while our sins incarnated and crucified him, his grace sustains and defends us amid all the trials and conflicts of life. The Royal Road of grace upon which he has placed our feet leads directly to glory and to God.

The cleansing blood of the Slain Lamb belongs to the grace rather than to the law covenant. Christ's blood was not shed in order to the taking away of the penalty of Adam's original sin, but rather that our own personal transgressions might be pardoned and our inherited sin purged out. But this precious blood also gave Adam access to a throne of Divine grace, where he too might sue for pardon in Jesus' name, and receive forgiveness on the very same terms with his posterity who have sinned after the similitude of the first transgression. For without the shedding of blood there could be no remission, and without the application of the blood no cleansing.

The Covenant of Grace is founded upon the principles of eternal truth. Truth is the principal agency used by love

to effect its ends and accomplish its purposes under the Grace Covenant. Truth is impregnable. Almighty power itself could not break up its immutable foundations; for God possesses no distorted attributes of power, enabling him to embody absurdities and contradictions in the plan of salvation, and then give them an actual existence. The chief glory of the Infinite is found in the fact that it always works within the sphere of light and love, without the slightest tendency to overstep the sacred precincts of eternal truth in order to enter the outer darkness of chaotic night.

This Covenant of Grace recognizes the Sovereignty of God and the freedom of man. Its truths harmonize the human and Divine agencies, both in the salvation of the sinner and the development of Christian character. Hence the lost soul is commanded in its seeking to knock at the door of mercy, and the saved soul to hunger and thirst after righteousness. Such a soul naturally longs to be enlarged and enriched with all the fullness of Divine grace. It seeks a symmetrical development of the Christian character. In doing this it recognizes the fact that there are two distinct elements which must enter the religious life of every grace-growing Christian—the human and the Divine. And neither of these elements should be elevated at the expense of the other. humility of the human must not be magnified above the dignity of the Divine; and the majesty of the Divine must not be allowed to overshadow the importance of the human. They must rather coalesce and flow on together in sweetest unison and with swiftest pace in order to the most rapid, harmonious, and symmetrical development of the Christian char-There must be perfect harmony between Divine opacter.

erations and human agencies; for the production of virtue in man by any extraneous agency independent of his own volition is an impossibility lying wholly without the realm of reason, and to be found only in the dim regions of a lawless imagination. And the human element can no more transform and develop Christian character, unaided by the Divine, than the Divine can mold or manufacture such character without the coöperation of the human.

Human agency and Divine grace go hand in hand through our entire Christian experience. God enlightens the head, and man sees the truth; God moves the heart, and man wills to be saved; God convicts the soul, and man seeks the Savior. Here human and Divine agencies flow together, resulting in the salvation of the sinner. And the Bible nowhere intimates the existence of the least discord between the Sovereignty of God and the freedom of man anywhere along the line of one's Christian life.

This Covenant of Grace recognizes the foreknowledge of God. But foreknowledge is not foreordination, and foreordination is not unconditional. Foreordination does not predetermine and unalterably fix the events of this life without any reference to man's agency in the matter. Such foreordination could not be reconciled with the freedom of the human will. The one is not a counter truth, but a contradiction of the other. And such foreordination would render the offers of life and salvation a mockery, and the punishment of the impenitent the most cruel despotism. Foreordination and predestination are conditional upon our acceptance or rejection of Christ as our own personal Savior.

· Prophetic utterance is not unconditional predestination.

It is not predestination at all, and human sophistry cannot make it such. True, God sometimes commands, and then countermands, but he has never commanded and then exerted his omnipotent power to prevent obedience upon the part of those whom he governs.

God's revealed and decretal will are ever in harmony. His open command and secret purposes never clash. There can be no contrariety between the known and the unknown desires of an Infinitely perfect God. God does not, through his foreknowledge, or in any other way, compel his creatures to sin, and then punish them for their transgressions. And to intimate such a thing is but to give point, pungency, and power to the weapons of infidelity and atheism.

But for God to necessitate man's willing and doing would destroy all distinction between virtue and vice, good and evil, and render us nonmoral subjects of the Divine government. A necessary virtue or a necessitated vice is a contradiction in terms; for that which we cannot possibly avoid is neither to be placed to our praise nor to our blame. A virtuous act is the offspring of a voluntary exercise of the human will in harmony with the Divine will. A vicious act is the result of a voluntary volition, out of harmony with the will and Word of God. So when the will in its workings coalesces with a consciousness of right and a sense of love, the emotional blossom ripens into the choicest fruit of genuine virtue.

Again, if Divine foreknowledge necessitates moral action and volition, there can be no such thing as freedom of thought or act in the moral universe. Even the angels and Godhimself are stripped of the last vestige and shadow of such freedom; because foreknowledge extends to their future thought and acts as well as to ours. True, none can call in question the Divine Sovereignty and dominion over the moral world, but this does not imply absolute despotism over the human will.

God is free to will and act without being compelled by any power back of his own. And such a God could certainly create a being with a self-acting will, and let him run by his own self-sustained activities. True, man cannot create perpetual motion; but God has displayed it in all the spheres scattered over his vast universe. He does not have to wind up the solar systems annually, nor strengthen occasionally the spring upon which the Pleaides ride through the distant heavens.

This Covenant of Grace, strange as it may seem, also embodies the doctrine of election and reprobation. God, in keeping with his foreknowledge, does elect, choose, or select all who believe in Jesus to eternal life. He also reprobates to eternal death those who finally reject him. But neither his election nor reprobation is unconditional; and if from eternity they were based upon his foreknowledge as to who would and who would not comply with the conditions of salvation, his actual election and reprobation, after all, are in time and not in eternity. The Divine purpose to save souls is always conditioned upon their acceptance of salvation, and so his purpose to punish the finally impenitent is based upon their personal rejection of pardon in the name of Christ.

Election could not be sovereign, or unconditional, and leave man free to choose between life and death, heaven and

hell. God's foreknowledge is never an absolutely arbitrary act of sovereignty, either of grace or of wrath. Election or reprobation, then, as the case may be, is always conditioned upon the thing foreknown, and never on the foreknowledge itself. Hence it is not the Divine foreknowledge that fixes our weal or woe, but the thing foreknown—our acceptance or rejection of Christ. His foreknowledge does not affect our actions at all, but our actions do necessarily affect his foreknowledge; for otherwise he would not be infinite in knowledge. Divine knowledge along this line must be the result of human thoughts and actions. And the election of the true believer to eternal life implies the reprobation of the unbeliever to eternal death.

God is a reasonable Being. If he chooses one and rejects another, it is for reasons both rational and right. Our election is hinged upon foreseen faith, and our rejection is the result of unbelief. God uses means of grace well calculated to lead all to Christ, but he coerces none into the kingdom. He will not interfere with the freedom of the human will. The right of choice is indispensable to man's free agency. And both the moral code and the spiritual system of the Grace Covenant are based upon man's right to choose between the good and the evil, between life and death, between heaven and hell. Deprive him of this God-given right, and you leave moral ethics and spiritual faith without a firm foundation upon which to rest.

Eternal life is the gift of God's grace. Even the ability to believe is of grace. It is the province of God's grace to work in us both to will and to do of his own good pleasure; but it is ours to will and to do as we are aided by Divine grace, or to will not and do not if we choose to reject the offers of this grace. In other words, it is not the province of Divine grace to ignore man's free agency or destroy his accountability to God. It only proposes to aid those who willingly accept Divine assistance along the line which leads to life eternal. None are reprobated who do not place themselves beyond the possibility of election by their own untrammeled volitions and actions, and none are elected who do not, of their own free will, comply with the conditions of life and salvation.

But though under grace, we are amenable to a law that condemns all and justifies none. The law could neither pardon nor change the sinner. And herein a once faultless covenant became imperfect, not being adapted to the work of reclaiming a fallen race. Hence the introduction of a new and Better Covenant, in perfect harmony with the wants of man in his fallen, sinful state.

Under the old dispensation the functions of the Levitical priesthood spent their forces in ritualistic services, sacrifices, sanctifications, and atonements, all of which were merely symbolical of the Divine functions of the Messianic Priesthood in its sacrificial offering under the new dispensation in order to the salvation of all who would believe on the Son of God.

The old Jewish dispensation, with its imposing rites, splendid symbols, and sublime services, was preliminary to the new Gospel dispensation with its simple, but significant ceremonies and ordinances. The old dispensation was elementary; the new is ultimate. This grace dispensation is the Gospel power of God unto salvation to every one who fixes

his faith upon the firm foundation—the eternal Rock of Ages.

So the law covenant was not actually supplanted by the Covenant of Grace until the Mighty Deliverer came in the plenitude of his omnipotent power and sent devil and demons howling back down to the lowest depths of perdition, and threw a massive bridge across the awful gulf which separated earth and heaven, while angels shouted glory to God in the highest, and on earth peace and good will to men.



CHAPTER IX.

THE GREAT REMEDIAL SYSTEM.

Christ's atoning blood is the only remedy for sin.

HE great Remedial System is very comprehensive.
It embraces redemption, regeneration, sanctification, and the resurrection and reunion of soul and body in their glorified state. It is the very em-

bodiment of Divine wisdom, the offspring of Divine love, and the outgrowth of grace Divine. Infinite wisdom attends all its conquests; and infinite power breaks the iron fetters of sin, and frees its subjects from the guilt and guidance as well as from the darkness and dominion of death.

This System embraces both the old and the new, the ceremonial and the spiritual dispensations. The old dispensation was largely temporal, and hence its manifestations were principally through the medium of sight; but the new dispensation is preëminently spiritual, and consequently its methods of communication are chiefly through the medium of faith. Under the old dispensation temporal wants were most keenly felt, and hence temporal benefits most earnestly sought; but under the new dispensation spiritual good is in the ascendency, and consequently spiritual blessings are prized more highly. Under the first dispensation the manifestations of mercy were mainly of a temporal character, and confined closely to the Jews; but under the reign of the second dispensation mercy's door opens oftenest into the

great storehouse of God's spiritual and eternal blessings, tendered alike to Jew and Gentile.

The primary design of this spiritual dispensation is to deliver man from his spiritual bondage to sin and death through a spiritual birth and baptism which restore him to life and liberty and affectionate obedience to the true and living God. But the sinner must recognize his need of spiritual blessings before he can properly appreciate the Giver of all spiritual good. And just in proportion as one recognizes his lost and ruined condition, without Christ, will he love and reverence the God who gives him spiritual deliverance from the power and dominion of sin and death. But nothing short of a deep conviction of sin in the soul will ever cause a sinner properly to appreciate spiritual benedictions, and to love with the whole heart his Spiritual Deliverer.

This great Remedial System includes both the scheme of redemption and the plan of salvation. It goes farther, and looks to our resurrection and glorification. In other words, it begins with the redemption of the race from the Adamic penalty, and compasses the eternal redemption of both the souls and bodies of the just in heaven. No wonder this System commands the admiration of the head and conquers the affections of the heart of those lost in sin, but longing for eternal deliverance.

This great Remedial System is radiant with the power of revealed truth. It embraces both the redemptive and restorative features of Christ's atoning work, maintains the honor of the Divine law, saves the penitent sinner, and confirms the poorest saint in a state of holy obedience and happy al-

legiance to God. It ever follows fallen man with the offers of pardon for penitence, and life for love. It places the decisions of the head in harmony with the affections of the heart. It affects us in thought and word and act, and prepares us for heaven while yet on earth.

Diversity in unity is a law of the spiritual no less than of the natural realm. Truth, like light, descends from heaven as a unit, but is seen in different colors as it falls upon a diversity of objects. There are three primary facts embodied in the great Remedial System which constitute it a trinity in unity. These facts are the redemption of the race, the restoration of believers, and the resurrection of the just. Destitute of either of these fundamental facts, salvation would be neither full nor final. No other System of Salvation could possibly secure to the souls and bodies of its saved the perpetuity and powers of an endless life. Here is a well-balanced, symmetrical, magnificent unity, embracing the three cardinal features of the grandest System of Salvation known to men or angels in the vast universe of God.

In man's original state of life he was in perfect harmony with his God. The human will was lost in the Divine; and this was the highest type of human liberty. So perfectly harmonious were the relations existing between man and his Maker that they held sweet and constant communion with each other, and this communion was continued life to the soul.

The Divine laws were all legislations of love. Life was conditioned upon obedience to them, while disobedience was the gateway to death. These laws were inexorable. They permitted no transgression and pardoned no trans-

gressor. They were more sacred than life itself. Man was created with ability to obey all these laws. Obedience to one never involved disobedience to any other, but the violation of one was virtually the transgression of all. He who offended in the least was guilty of the whole. So it is today. Hence there is no salvation through obedience to the law, which no fallen creature is able to keep perfectly. Our only hope lies in the fact that Christ's merits rise infinitely above the demands of the law.

The introduction of sin into the human soul is implied in the mission of Christ among men. The series of remedial agencies employed to eradicate it shows how deep-seated, dangerous, and deadly it has proven to be to the human family. Its stains will blot and blur the records from the fall of our first Adam to the close of human history.

Christ's dual death upon the Cross was no mere expedient designed to meet an unexpected emergency, but a fundamental part of the great Remedial System, the Divine purpose of which was to redeem and save a lost and ruined race. God foresaw the fall of our first parents, and provided for their restoration to the Divine favor. Christ's mediatorial work is coexistent with the sins of men. He was verily a Lamb slain from the foundation of the world.

When the three great dispensations of Law, Prophecy, and Grace were to be united in one—Moses, Elijah, and Christ, their respective representatives, celebrated the union on Mount Tabor in one of the grandest scenes the world has ever witnessed. And the basis of this wonderful union and the subject of their transcendent theme was the crucifixion of the Son of God, and the glory that should follow.

Jesus had not only covenanted to pay the Adamic penalty in his spiritual death, but he had also promised to expiate the personal guilt of the penitent and believing souls of all the ages through his sacrificial death upon the cross of Calvary. So his physical death was not merely the meeting of the Divine appointment, made to all men, but it was also a Sacrificial Offering for the personal cleansing of all who will come to God the Father through God the Son. This sacrificial, like his penal, death was doubtless of his own choice. It was a voluntary offering upon his part of his body as a living sacrifice for the sins of all who would believe on his name. He said: I lay down my life; and I take it up again. No man had the power to take it from him against his own will.

This Sacrificial Death of Christ was absolutely necessary to the salvation of redeemed sinners. The blood idea runs through both the Old and the New Testaments. And without the shedding of blood there could be no remission of sins, no removal of personal guilt. But this Sacrifice for Sins serves as a standing oblation, through which the penitent souls of all ages may obtain remission from the Father of Mercies; for it was an offering made once for all who would come to the Father by the Son, and there is none other by whom any may come. There is no other name given under heaven whereby we may be saved. Through this Sacrificial Death provisions were made in the Divine economy of grace by which men might be saved, as they would come into being, during all the succeeding ages in the world's history, even down to the end of time.

The Jewish system of sacrifices evidently foreshadowed

this Sacrificial Death of Christ for sinners. It derived all its significance from this fact; for otherwise it would have been a mere superstition, unworthy the Divine sanction. The Sacrificial Lamb slain upon Calvary was an Expiatory Offering, well adapted to procure the pardon of all our personal transgressions, and sufficiently meritorious to wash away the guilt of all our sins.

This Sacrificial Death of a Sinless Savior is not a mere figure, or liturgical form, but a grand and glorious reality. The Son of God was incarnated that he might redeem fallen man from the curse of the law, and bring him back into union and communion with God the Father. In his Redemptive Death he removed the last legal barrier to the exercise of Divine Clemency, and in his Sacrificial Offering he opened up a new and living way by which a fallen race might approach the Father of Mercies. Hence God is just, though the Justifier of the vilest of the vile who come to him through the recognized merits of a Sin-offering Savior.

This Sacrificial Death of Christ was a prerequisite to regeneration, for without it there could be no remission of sins—no salvation for sinners. But while it secures the possibility of pardon to all men, it does not insure salvation to a single soul. The great fountain of spiritual waters, closed up by the fall of the first Adam, was simply reopened to a ruined race by the Sin-offering of the Second Adam, that all who would might come and drink and live for evermore.

This theory of the dual death of Christ upon the cross meets all the exigencies in the case. It sustains the Divine government, redeems a ruined race, reconciles an Offended Father, restores the repentant and trusting soul to its pris-

tine purity, and inseparably unites the fully saved of earth with the Savior from heaven. It propitiates the Father in a sense which enables him to pardon the guilty without punishment, and to save the lost, though destitute of personal merit, through the all-prevailing merits of Jesus Christ, the Sun and Center of this great Remedial System.

God is merciful; but mercy is not a Divine attribute. is simply the bestowment of favor where punishment is the just desert. Any being with an opportunity may exercise mercy if not a fiend; but none are so merciful as our God. But God's mercy is as inflexible as his justice. The one cannot triumph over the other. They must go hand in hand through all the workings of this great Remedial System. The Father of Mercies would willingly have pardoned Adam's sin at a word without the sufferings and death of a Substitute, but as the Sovereign of the Universe his administrative justice stood in the way, and he could not permit the violation of his law with impunity. Hence mercy had to wait her turn till justice was satisfied. There is demerit in sin which demands punishment, and Divine justice must mete out punishment or its equivalent to the sinner or his Substitute in some way before the pleadings of mercy can be heard and answered. And yet it is the union of justice and mercy which meet together at the cross that constitutes the grandeur and glory of this great Remedial System.

Divine justice is seen in the declaration that the penalty of sin is the death of the soul, for it was the soul and not the body that sinned. But Divine mercy is manifested in the fact that the Father proposes to pardon every sinner who recognizes Christ as his Substitute and accepts him as his Savior.

Christ, having once assumed Adam's place as the Second Representative of his race, was voluntarily under a law which demanded of him all that it could have required at Adam's hands, whether of obedience to its precepts or the payment of its penalty. For he came not to destroy, but to amend and fulfill the law. Hence his penal soul sufferings were all voluntary, not punitive. In fact, he voluntarily submitted to all the sufferings of life and death. So it may truthfully be asserted that the Father inflicted no direct punishment upon his Son. It is true he suffered wicked men, not as his own, but as Satan's executioners, to crucify the Savior of the world; but not contrary to the will and wishes of the Crucified One. So all the punishment inflicted upon Christ was from a human rather than from a Divine hand, if we understand what it takes to constitute punishment. But, again, with God the end never justifies the means. The means must be right in themselves before he can use them to the accomplishment of his purposes. Moral evil is never allowable with him that good may follow. Hence we are safe in saying that the Father did not punish his obedient Son that good might accrue to a disobedient race.

All sufferings are not punitive. This world is not a place of punitive fires and penal woes. Human sufferings are largely the result of Fatherly correction and Divine discipline. Whom the Lord loveth he also chasteneth; and scourgeth every son and daughter that he receiveth. Even sincere compassion sometimes wrings the heart with the most intense agonies, but this is not necessarily a suffering for sin. It is an act, a lesson of mercy, teaching us to mitigate, as much as possible, the manifold miseries of our fellow-creatures.

Christ was, in his soul agonies upon the cross, a Penal Suffering Savior, and in his sacrificial death a Sin Offering for the world. He obeyed the precepts and paid the penalty of the Adamic law, in our room and stead, as the Second Representative of our race. He then gave life for life in the presentation of his body as a living sacrifice for the personal sins of the world; and hence he has a supreme right to the service of every head and the homage of every heart in the interests of which he suffered and died.

This is but a reasonable deduction from the teachings of Revelation. But reason and Revelation run together throughout this entire System. They can nowhere be separated, because reason finds its internal existence in Revelation, and Revelation its external form in reason. The perfection of each seems to be centered in the vital union and glory of both. The one cannot be exalted at the expense of the other, nor can either be debased without dishonoring both. They are as inseparable as they are invulnerable and eternal. They will march on, hand in hand and heart responding to heart, with the flight of endless ages.

No Redeemer, no redemption; no Savior, no salvation. Reformation is not restoration. There is a vast difference between a reformed character and a fully saved soul. The one gives us only a change of conduct; the other, a change of nature. A moral reform develops our moral faculties, while a spiritual birth and baptism gives spiritual life abundantly to the dead soul. A man is slightly convicted. He recognizes the fact that his life is not what it ought to be. The world has a strong hold upon him. Heaven is far in the distance to him, and almost eclipsed by the earth. A

compromise is instituted. A class of sins are set aside, moral habits are substituted, and reformation of character is the There is resolution and illumination of the only result. head, but no regeneration, no relifing of the soul. true Light has not yet dawned upon the dead soul, the seat of sin, and the man is a sinner still. Another man is deeply convicted. He feels a pressing need of salvation, a deep sense of sin, in his lost soul. Eternity is intensely dark. The storm rages within and without. He surrenders to Christ. The earth loses its charms. Heaven smiles upon him as he falls in humble submission at the foot of the cross, and the result is complete restoration. Hope born of despair, light chasing away the darkness, and life walking in the footprints of death, and the sinner has become a saint, destined at length to walk the golden-paved streets of the New Jerusalem forever and for evermore.

Restoration, then, is a great work, possibly greater than redemption itself. Its accomplishment lies beyond the agency of men and angels. None but the Holy Spirit can quicken the dead soul into life, and vitalize all its faculties and functions and its devotions to the one only true and living God. This is a work of which we will be perfectly conscious. The restored soul knows that it has passed from death unto life. It knows that it is in possession of life eternal; for restoration is to the soul as sight to the blind, liberty to the captive, or life to the dead.

This restoration is a work in which we not only receive new life, but also undergo a renewal of our fallen, sinful nature, which makes us new creatures in Christ Jesus. The word implies a reproduction, a relifing, and a relikenessing of the soul. This restoration produces the most sudden and surprising changes in the desires and purposes of the human heart, and affects most marvelously the action and destiny of human life. Certainly, then, the restored are made more than conscious of this wonderful transformation of heart and life in the acts of restoration through the agency of the Holy Spirit.

The relations which Christ sustains to the restored are many and varied. He is our Representative, Redeemer, Mediator, Prophet, Priest, and King. He is our Savior, Sanctifier, Shepherd, Teacher, Exemplar, Intercessor, and Elder Brother. He sustains each of the above important and endearing relations to all the saints, and he is to us in these varied relations the fountain of all good; for the treasures of immensity are at his disposal, the resources of the universe are at his command.

There is a bond of sympathy between Christ and his true followers which ever draws the affectionate heart heavenward. From him we receive all our spiritual life just as the branch gets its life from the vine of which it is a member. The scion lives by partaking of the substance of the stock into which it is grafted. Its very nature and fruitage are both changed by this transfer from one tree to another. So it is with the saint—the complete transfer from Satan to the Savior changes the sinner's very nature, and causes him to bear fruit entirely different from what he bore before, and he now lives by partaking of the life substance of the blessed Savior, into whom he has been grafted by the grace of God.

The great Remedial System is not being operated exclusive of Divine agency. God has not intrusted its manage-

ment entirely to the weakness or wisdom of human instrumentality. The supernatural has always been associated with the workings of this wonderful System. Moses not only wielded a mighty miraculous power, superior to the sorceries of the magicians, but a power which was also in deadly hostility to all idolatrous worship. The miracles he wrought were not only intended to destroy the various forms of Egyptian idolatry; they were also designed to empty men's minds of all false religious impressions, that they might be filled with the true ideas of the Living God.

The Holy Spirit has also the direct supervision of the entire workings of the gospel plan of salvation. He evidently gives efficiency to the means of grace employed, both in originating and perpetuating spiritual life in the saved soul. In conviction it is the Spirit enlightening and quickening the dead soul of the lost sinner; in regeneration it is the Spirit kindling in the heart the vital spark of spiritual life; in sanctification it is the Spirit abiding within us, and moving us both to will and to do of his own good pleasure; and in our ultimate glorification it will be the office work of the Holy Spirit to consummate the eternal happiness of the saints in the reunion of their glorified souls and bodies, preparatory to their final transfer from earth to heaven. And, dominated by the Spirit, in the future state the fashion of the body will neither embarrass the functions nor impede the progress of the soul in the exercise of its ever-expanding powers, but, guided wholly by the Spirit, the soul's facilities for the acquisition of knowledge will be wonderfully enhanced, and the unfettered intellect, rising far above

all error, will career with steady wing through endless realms of light and truth.

Thank God, this transitory life is not the entirety of man's existence. Death cannot be the consummation of his highest hopes and endless aspirations, nor the grave his eternal resting place. Immortality, as a dominant idea, has descended down the stream of time, from parent to posterity, since its impartation to the first pair in Paradise, and traces of its continued existence are visible in the language and literature of all ages and all people.

The nations have seen upon the face of every mysterious providence sweeping over the earth the evidence of man's immortality. Men have everywhere shrunk from the idea of investing the tomb with endless darkness and surrendering themselves to an eternal sleep. We stand upon the threshold of an endless future, confident of an eternal existence. The night of death has never been a starless one to the world. Its anticipated morning is ever breaking in floods of light upon the darkness of the tomb, and hanging the rainbow of hope over the sleeping dust of all our sainted dead. And we can well afford to refer all the mysteries and difficulties of the resurrection to the omnipotent power of God for an ample solution, because he hath both raised up the Lord, and will also raise up us by his own power.

In the resurrection of the first fruits of them that sleep the pencilings of divine glory penetrated the deepest gloom that surrounds the grave, and left the bow of hope hanging upon the brow and blushing upon the cheek of the retreating storm king, mantled in his dark pavilions of death.

Christian assurance is a cardinal doctrine of this great

Remedial System. We know that we are in a saved state when we have believed with the whole heart unto righteousness. Such faith is the necessary foundation of that hope which anchors the soul to that within the veil, and makes us perfectly conscious of our acceptance with God. God is the center of the spiritual universe, around which all spiritual beings revolve with the harmony of the spheres as they roll around their common central sun, singing, without a discordant note, their great Creator's praise.

The preservation of the saints is clearly taught in God's Word. No sanctified soul will ever be lost. All are confirmed in a state of holiness when they obtain it. The saints choose God, and he accepts them, not for time indefinite but for an endless eternity. Their spiritual lives are hid with Christ in God. Deity itself is the Divine urn in which every sanctified soul is deposited for safe-keeping during the flight of time and throughout boundless eternity. They are all kept by the power of God through faith unto eternal salva-Even the fall of Adam and the angels does not prove the apostasy of a single saint; for if so, it would necessarily prove the apostasy of all saints. The Royal Witness within constantly assures us that we are ever the subjects of Divine love and heirs to an endless inheritance at God's right-hand in heaven.

Christ is the Sun and Center of this great Remedial System of redeeming, saving, and sanctifying grace. His Gospel lifts the sinful soul out of the dim lights of time into the regions of eternal truth beyond. The simple but sublime doctrines he taught flood the world with the light and liberty of redeeming love and saving grace. The redemption he

purchased freed the world from the fearful penalty of the Adamic transgression, and the salvation he sends to the sinner removes the gloomy forebodings hanging around the habitations of dark despair, and gives the souls of the saints a steadfast assurance which cannot be shaken by the doubts nor overshadowed by the darkness of endless death.

Christian perfection is another important tenet in the great Remedial System. This perfection implies the highest obtainment and attainment in the divine life, under the surrounding circumstances. It does not include human perfection; for the world has known but one perfect human being since the fall of Adam and Eve, and that was the sinless Savior, in whose mouth there was found no guile. Neither does it imply angelic perfection, for that belongs to the angels only; for man in his original perfection was made a little lower than the angels. Much less, then, does it imply infinite or absolute perfection, which belongs to God alone; for the conduct of angels is as folly in his sight. We are perfect as God is perfect only when we are perfect in our respective spheres of life.

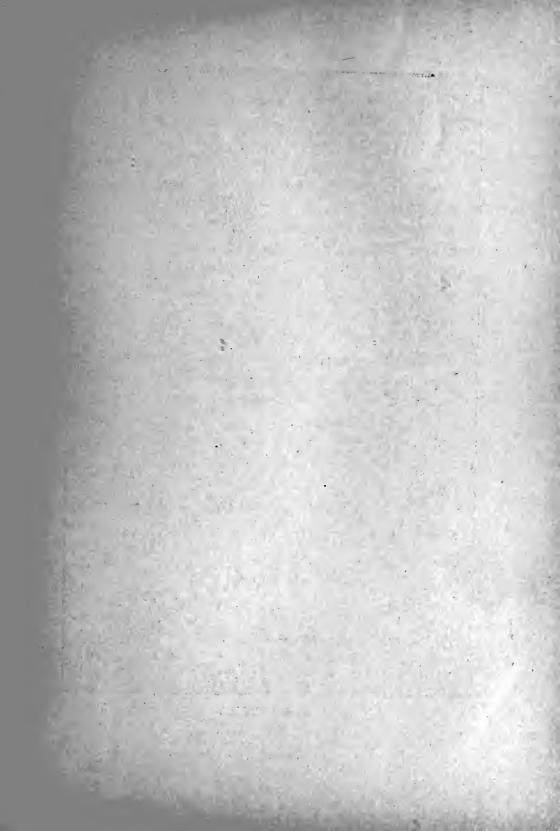
As to character, Christian perfection is that maturity of growth in grace which is attainable in this life. It consists in the purest types of Christian character found in the Church militant, and yet it falls far below that ripeness of glory which awaits the saints in the life to come. It implies strong faith, deep humility, constant self-denial, childlike resignation to the Divine will, a lively hope for the future, universal love for our fellows, and supreme love to God. To sum it all up in two words, Christian perfection is "perfect love," amply developed, a love that casteth out all fear, and fulfilleth the whole law of God. To be a perfect Chris-

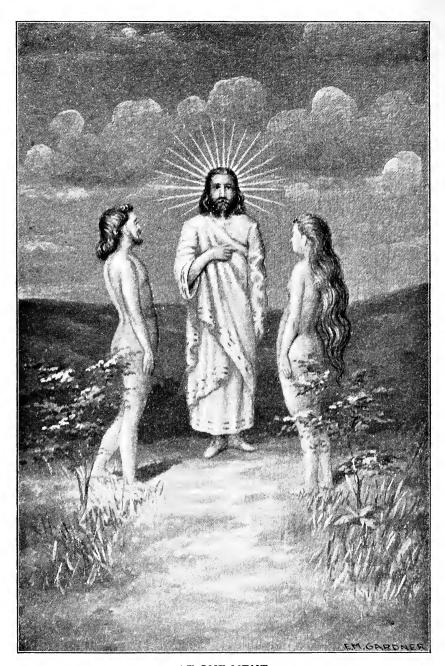
tian is to take the cup of salvation and be filled with all the fullness of God; to receive and appropriate all the immunities, blessings, and privileges vouchsafed to us through the Gospel of Christ; the infinite fullness which God has stored up in the great Remedial System for his faithful followers as they pass over the Royal Road through grace to glory.

Christ is the model in which this perfection centered—the foundation from which it flows—the channel through which it rolls its cargo of blessings into the hearts and homes of multiplied millions of the children of men. To rank among perfect Christians, one must by faith receive so much of the truth and experience such manifestations of the Spirit as shall shed abroad in his heart that "perfect love" which casteth out all slavish fear and filleth him with the meek and lowly spirit of the blessed Savior.

The lamp of the perfect Christian always burns brightly. It is a burning and a shining light. It lets its beams of benevolent light fall upon all within its reach; though, like the Father of lights, who sends his sunshine upon all flesh, its warmest, softest, sweetest rays fall into the hearts and homes of the household of faith.







AT-ONE-MENT.

"And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Rom. v. 11.)

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CHAPTER X.

THE ATONEMENT.

By whom we have now received the atonement. (Rom. v. 11.)

TONEMENT is a compound word—at-one-ment—and signifies the reconciliation of parties between whom there has been an estrangement. It points to a change from enmity to friendship, red to love. The word in its unlimited meaning

from hatred to love. The word in its unlimited meaning evidently embraces the reconcilation of both the offended and the offending parties, and hence includes both the redemptive and restorative work of Christ.

The Hebrew word for atonement means to cover, a covering for or an expiation of sin.

The Greek word translated atonement signifies an agreement or conciliation of parties between whom there has been a separation or estrangement. This word occurs but once in the New Testament Scriptures, and it evidently refers to man's reconciliation to his Maker, through the personal appropriation of Christ's atoning work.

Then the atonement has two distinct features: the redemptive and the restorative. The redemptive feature propitiated or appeased the Father, while the restorative feature both reconciles and saves the sinner. The propitiation of an offended God necessarily antedates the reconciliation of offending man. The Son in his dual death propitiated the Father

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for the sins of the whole world. It was the Dying Deliverer who appeared the Father, but it is the Living Christ who saves the sinner.

This twofold feature of the atonement presents it to the world rich in abounding grace and radiant with divine glory. It unlocks the gate of life, closed by the fall, and opens the door of mercy leading into the very courts of heaven. Through this atoning work of the Son, the mercy of the Father flowed down upon a lost and ruined world in all the plenitude of its pardoning power. Then this atonement was the rich provision of divine love. It was the affectionate offering of a heavenly Father. It was sweet Charity's voluntary contribution from heaven to earth.

In order to the redemption of our race and the salvation of sinners there was not merely a relative but an absolute necessity for the atonement made by Christ. True, Mercy held the cup of salvation in her hands; but justice had to be satisfied before a single soul could be saved from that death that never dies. Redemption, the spiritual birth, and the spiritual baptism were alike indispensable to the restoration of spiritual life and the Divine likeness to the lost soul. But the mere fact that such an atonement was made ought to be sufficient proof of its absolute necessity.

Adam was the representative of his race under the law covenant. The penalty of that covenant was spiritual death. Adam incurred the penalty through a transgression of the law. He represented human nature as a unit, and hence humanity fell, with his fall, under the curse or penalty of the law which he had violated. Adam's offense was not the trivial thing some suppose it to have been. It was open re-

bellion against the Divine Authority, in the face of the most sacred obligations to gratitude, love, and obedience. The external act was the eating of the apple, but the seat of the sin lay deep down in the soul. The seed of all the sin ever sown by Satan in human hearts was embodied in the principle which actuated Adam in this transgression of the divine law. The penalty, we suppose, was simply proportionate to the magnitude of the offense; and the prime object of its severity was doubtless the prevention of disobedience.

Adam could have obeyed the law. He had every attribute of a free moral agent. He knew his duty well. It had been plainly set before him. He was not left to grope his way in uncertainty. Light flowed in upon his pathway through communion with his God like the rays of a cloudless sun. So, back of the overt act of eating the apple, we find the actual sin of the soul.

Nor is it strange that God suffered man to be tempted, since temptation was essential to his trial as a probationer. With no inducement to disobedience there could have been no merit in nor reward for obedience. But the temptation was not irresistible; for an irresistible temptation, like no temptation at all, would destroy man's accountability and disgrace the divine government. Life and death as alternatives are placed before every free moral agent just as they were before Adam, with power to accept either one he chooses.

But Adam's sin was twofold in its effects. In disobeying God he obeyed the devil. The penalty was spiritual death; the consequence, human depravity. The payment of the one did not remove the other. Redemption freed from the pen-

alty, restoration delivers us from this fearful consequence of the Adamic transgression.

Adam's sin left him and his posterity under the curse or condemnation of the broken law; but Christ came as a Second Representative for the race under the same law as a man, and yet infinitely above that law as a Divine Being. He paid the penalty of the Adamic law in his spiritual death upon the cross, which brought the entire race out from under the law covenant and placed it at once under the Covenant of Grace. He purchased for man a universal and never-ending redemption from the death penalty of the Adamic transgression.

Christ came as a Substitute for the first Adam, made under the same law, given the same nature, called by the same name, and representing the same race. This law had claims against the nature represented by its transgressor; and the satisfaction of this violated law demanded a Victim by whom its penalty could be paid in full and its tenets be magnified and made honorable in the sight of men and angels. Hence the Son of God became also a Substitute for the race at large in his penal or spiritual death upon the cross. So we see the payment of this penalty was in the interests of the divine government and for the benefit of fallen humanity.

Substitution is one of the golden links in the chain of evangelical truth which presents us a glorious scheme of human redemption, harmonious and perfect in all its parts and powers. The race had incurred a penalty from which it could be released only by the admission of a suitable Substitute. Christ took our place under the law covenant, paid its death penalty for us, suffering in our room and stead in all

the agonies connected with his spiritual death that he might redeem all men from the curse of the law. Now this Penal Substitute for sinners is a Son, the gracious gift of a Father's love to a lost and ruined world.

This theory, unlike some substitutionary theories of the atonement, is not amenable to the charge of an invariable double imputation. Christ redeemed all men from the Adamic penalty, but none from the penalty of eternal death under the Grace Covenant. So if any remain spiritually dead through time, it is not because the Father demands a second payment of the Adamic penalty, but because they will not give up their sins, accept Christ, and live; and if any remain spiritually dead through all eternity, it is not in payment a second time of this penalty, but because spiritual death is an element in the eternal death penalty of the Grace Covenant.

The full and final opening to our fallen race of life's mysterious temple was through the atoning work of the Incarnate Son of God. In this work he brought life and immortality fully to light. His atonement is the starting point and terminus of the Gospel plan of Salvation. It is the Alpha and Omega, the beginning and the end, the first and the last of the great Remedial System. The redemption of the race and the resurrection of the dead are the two massive abutments, with regeneration and sanctification as the grand central pillars upon which rests securely the wondrous atonement bridge which spans the fearful chasm between life and death, time and eternity, heaven and hell.

There is a difference between administrative and retributive penalties. The object of administrative penalties is to command respect for law, enforce authority, and deter its

subjects from disobedience. Such was the penalty of the law covenant. And hence it could be paid by a Substitute. The object of retributive penalties is to inflict punishment upon those who violate the laws. Such is the penalty of the Grace Covenant, and consequently, if incurred, it must be paid by the sinner himself.

Neither should we confound penalty with the results or mere consequences of sin, which are its legitimate and nec-Law never inflicts its own penalty. essary effects. Its natural consequences necessarily follow, and its incidental results are always contingent, but penalty is never inherent in law The penalties of the Divine law are all in the hands of the great Lawgiver, who is not dependent upon either external or internal agents for their faithful execution. The consequences of our sins are felt in this world, but the incurred penalty of sin will be reserved for the world to come. The sin of rejecting Christ must be pardoned in time or punished in eternity. The atonement embodies the idea of both the redemptive and restorative work of Christ. A work looking alike to the redemption and restoration of our race was absolutely essential to the needed oneness between man and his Maker. The heart of this atonement is the reconciliation between God and man. The finished and accepted atonement pays the penalty, redeems the race, makes the necessary sacrificial offering for sin, and then pardons the penitent and sanctifies the believer. This atonement is both a means and an end. As a means to man's salvation it satisfied all the claims of a violated law; and as an end it meets every promise of divine grace and settles satisfactorily man's eternal destiny.

The redemptive feature of the atonement is first in point of order. The redemption of the entire race was virtually accomplished before the expulsion from the Garden of Eden. It was a solemn pledge given by a Divine Being to be taken up at maturity—a sacred promise to be redeemed in the fullness of time. This redemption of the race was from the curse of the law covenant to the blessings of the Covenant of Grace, which Covenant tendered to our race a second trial, or personal state of probation.

This redemptive feature of the atonement did not consult man's agency in the matter at all. It was simply the outgrowth of a contract entered into by the Father and the Son, and executed by the Redeemer in the interests of a fallen race without its solicitation, and largely in the absence of its appreciation. In fact, human agency could not have been consulted in reference to this feature of Christ's atoning work, save in its fallen federal head; because it was virtually accomplished before the race was propagated, and in reality ere the vast millions of the redeemed were born.

Christ's redemptive work reconciled God the Father to the entire race, and secured for it a day of personal probation. The redemption of the race affected the legal standing of all men. It brought them out from under the condemnation of the law covenant, and placed them under the Covenant of Divine Grace, with its offers of life and liberty to all men upon the amicable terms of the Gospel. Every human soul lost its legal standing before God in the fall of our first Adam; but that standing was just as universally restored to the race in the redemptive work of our Second Adam, who also becomes the end of the law for righteousness to every

one that believeth with the whole heart. But the restoration of this legal standing before the Father did not of itself deliver a single soul from the dire effects consequent upon the fall—namely, the corruption of the human heart and the depravity of our fallen nature. It simply placed the race where, through the sacrificial death of the Savior, any or all might be delivered from personal guilt, and be ultimately and eternally saved.

But, as we have stated, this is a two-sided atonement, and it requires an insight into Christ's work under both covenants to drive away all the mists and let us view it in the clear sunlight of revealed truth. Under the first covenant he met every demand of justice, healed the breach made in the law, and removed every barrier to the Father's reconciliation. But it was not enough that God had been reconciled to the world; the world needed to be reconciled to God. It was not enough that man had been redeemed from the Adamic penalty; he needed cleansing from the personal guilt and pollution incident to the fall. Hence under the second Covenant Christ made provisions in his sacrificial death upon the cross ample for the regeneration and complete restoration of all men to the Divine favor. The sacrificial offering of the Divine Christ paved the way back to man's reconciliation to his God.

The sins of the world were transferred to the head of this Sacrificial Savior who died physically as a vicarious expiation that the world through his death might live. It was evidently a propitiatory offering accepted by the Father as having been made in the interests of the whole world.

Christ's death upon the cross, then, like his atoning work,

was twofold: spiritual and physical. His spiritual death, looking to the redemption of the race, was penal, substitutionary, unconditional, and unlimited. He tasted spiritual death alike for all men, the entire race of mankind. He made his soul an offering for the Adamic sin of the world. But his physical death was nonpenal, sacrificial, expiatory, conditional, and limited, at least in its application to those who would willingly accept salvation in his name and through his merits.

This view of the atonement places it in perfect harmony with the known facts of nature and of grace; changes it from a fine-spun theory to a grand and glorious reality, and makes it both deliver us from the spiritual death penalty of the law covenant and, like the ark at-one-ment, or covering, protect us from the eternal death penalty of the covenant of grace.

The tabernacle, the temple, the ark, the smoking altars, the holy incense, the morning and evening oblations, and the services and sacrifices of the great day of atonement in Israel, are full of religious significance only in the light of facts which show them to be types and shadows of a higher and holier service introduced by the atonement of the Lamb slain from the foundation of the world.

There is a distinction between the Aaronic and Messianic sacrifices and atonements. They bore to each other the relation of shadow to substance, of type to antitype. One had reference to temporal, the other to spiritual, deliverance. The Aaronic secured salvation for mortal bodies; the Messianic looked to the salvation of immortal souls. The tabernacle atonements looked to the cleansing of the flesh; the

sacrificial death of Christ, to the sanctification of the spirit. The tabernacle atonements had reference solely to time, but were suitable types of the great Messianic atonement of Calvary, which looked more especially to man's eternal interests. This Messianic atonement necessarily differs from all other atonements mentioned in the Bible, from the simple fact that it had a different object in view, even the restoration of a lost and ruined race.

The earth is not filled with sacrifices and ceremonies by which salvation may be obtained; neither is heaven filled with saints as successful solicitors of this blessing in our behalf. The sinner must go in person directly to the Fountain Head of all blessings for the gift of eternal life. The pardon of our personal transgressions comes only through the mercies of the Father, and the merits of his Son, our Sacrificial Savior, and in consequence of our own earnest seeking, aided by the Holy Spirit; for human effort and agencies alone cannot change a single inclination of the sinful heart from evil to good, much less can they scatter the darkness which conceals from the lost soul the light which shines upon the pathway leading to endless life.

That the atonement in both its leading and essential features was made in the interests of mankind, no one can afford to deny. Sinful man stood in need of just such an atonement in his behalf. It was absolutely essential to the restoration of the lost harmony between the Father and the fallen. Having once fallen, man could never redeem himself. His perfect obedience in the present and in the future could never atone for the disobedience of the past; or, being redeemed, he could never regenerate his own soul. If he

could return to cover up his past offenses, sins of omission would crowd the present and crown the future of his life. This Messianic atonement alone was adequate to appease the offended Father, redeem the fallen race, and reconcile rebellious man to his Maker.

The redemptive feature of the atonement was virtually complete when Christ covenanted to redeem the race. This redemption virtually accomplished, the offers of grace followed at once. Hence the restorative feature operated just as efficaciously before as after the incarnation and actual work of the atonement in its two respective features had been accomplished. Christ saved sinners under the old just the same as he saves them under the new dispensation—by grace, through faith; and their salvation was not of works, lest any of them should have boasted.

The redemptive feature of the atonement is a failure without the benefits of the restorative feature. Redemption did not change even the moral state, much less the spiritual condition of the redeemed. The sin of the world—the Adamic sin—was imputed to Christ only with reference to its penalty, and not with reference to its guilt. He did not pay the penalty of his own sin. And Christ's obedience unto death is imputed unto us only with reference to its benefits. We did not render personal obedience to God in Christ, and hence we are destitute of personal merit. This view of the atonement happily connects the law and the Gospel, the old and the new dispensations, and presents the entire code of Divine Revelation as a symmetrical system of sacred truth, making ample provisions for the complete restoration of a lost and ruined race.

The design of the atonement was to amend and magnify the law, and open up a new and living way through grace to glory and to God. It designed to remedy the wrongs of our race and restore the peaceful relations that once existed between us and our God. The remedial character of the atonement is the primary feature in the grand scheme of salvation's supernatural system. And this remedy is as extensive in its gracious provisions as the wrongs of the race are universal in their reign, extending to the souls and bodies of all classes and conditions of humanity. Jesus paid the penalty of the law, and made a sin offering for all men. So while the throne of justice stands secure the Father stoops in mercy with the offers of life and salvation to fallen man everywhere upon the conditions of repentance and faith.

The extent of the atonement in the provisions of both its features is evidently universal. For Christ not only tasted spiritual death for every man; but he also gave himself a sacrificial ransom for all, and hence he is the propitiation for the sins of the whole world. He redeemed the nature he represented, and hence the entire race of which he was the Second Representative. The restorative feature of the atonement, however, in its application is necessarily limited to those who accept Christ as their personal Savior on the liberal terms of the Gospel. The stroke of divine justice fell upon the Sinner's Substitute; he paid the penalty for all men, and turned the entire race over to a reign of grace, under which, through the merits of his sacrificial death, every soul is offered in good faith the gift of eternal life.

The atonement was evidently vicarious in its redemptive feature. Christ's spiritual death was unquestionably in the room and stead of a guilty and condemned race. The idea of propitiating Deity through sacrificial offerings prevailed in the early ages throughout all nations of the earth. there was evidently a very close connection between the sacrificial offerings of the Jews and the crucifixion of Christ. Paul's letter to the Hebrews shows most conclusively that these sacrifices were typical of the vicarious and expiatory death of our Sacrificial Savior; who, unlike the high priests, needed not daily to offer sacrifices for sin, having made a sufficient offering once for all. The moment the real Sacrifice was offered the entire symbolic system was rendered useless. When the debt was discharged by the payment of the genuine coin, the token money was at once canceled and became as worthless as the paper upon which it was printed. These types and symbols were then all seen to center in the Lamb of God, who had thus been typically slain from the foundation of the world.

But we must ground the great work of the atonement on the two fundamental principles of divine government, justice and love. And yet no two principles differ more widely than these. It is the prerogative of justice to punish, but of love to pardon the offender. The two, however, went hand in hand in the great work of the atonement. Justice demanded the payment of the penalty under the law covenant, while love pardons and justifies under the covenant of grace. These two principles, like the two covenants, are inseparably connected. There could have been no pardon under the one but for the payment of the penalty under the other. Love never could have extended to the guilty sinner the white hand of mercy but for the fact that justice had removed every bar-

rier to man's restoration to spiritual life. The cross of Christ is a standing monument both to the justice and love of God.

But this marvelous atonement was the result of bodily and soul sufferings upon the part of a Sinless Substitute. The physical tortures and soul agonies of Gethsemane and Calvary have never been surpassed in the chronicles of the ages. The primary object of this atonement was evidently to diminish human sufferings. Hence Christ did not, with all his sufferings, bear the full measure of the merited misery of the ruined race which he died to redeem, or even of the souls which he actually saves. For if so, there would only be a transfer of suffering from the sinner to the Suffering Substitute, and no diminution as to the quantity or quality of the intense agonies endured.

But the sufferings of Christ were not simply the sufferings of a human being, neither of a God-inspired, nor yet of a God-inhabited man; but of a God-man. Human sufferings alone could not have affected the relations of the Divine government to our fallen race by way of reparation or atonement. None but a Divine Being could have contributed aught by his sufferings or death to the vindication of the violated law or the restoration of lost souls. There is no Divinity in humanity; there is nothing infinite in the finite; there is no God in man.

We have no sympathy with the oft-repeated but groundless assertion that Divinity could not suffer. The Scriptures make no such statement, but, on the contrary, they affirm, over and over again, that our Divine Lord and Savior did both suffer and die, the Just for the unjust, the Divine for the human, the Sinless God for the godless man. The efficacy of Christ's atonement is not to be found so much in the intensity of his sufferings as in the fact that they were the agonies of an Infinite Being. Neither is there any truth in the commonplace assertion that Christ's humanity alone suffered; that it was the sacrifice, while his Divinity was only the altar upon which his humanity was offered, and by which it was sanctified. The Bible says the altar is not greater than the offering; but Divinity is evidently infinitely greater than humanity, and it was the suffering and death of an Infinite Being that gave infinite value to the atoning work of Christ. Then his sufferings and death had reference not merely to the human but also to the divine elements of his complex nature as a God-man.

If Christ did not suffer and die as a Divine Being, then there was nothing to give efficacy or merit to either his penal or sacrificial death. To assert that the Divine nature of Christ could not suffer is to assume something that can never be proven. The Bible does not so affirm, neither is it deducible from any statement contained in God's Word. Nor can it be deduced from the Divine perfections, because the same arguments would have prevented the sufferings of a perfect Christ, whether in his human or divine nature. Neither can it be inferred from the immutability of the Divine nature; for suffering does not necessarily change the character, much less the being, of its subjects. The immutable Christ suffered intensely. His sorrows transcended all others. The infinite agonies of the cross are not comparable to any finite sufferings. Yet he remains the same yesterday, to-day, and forever.

We admit that Divinity did not necessarily suffer-could

not have suffered from any involuntary or absolute necessity, from accident, ignorance, or guilt, as humanity usually suffers. But the ability to suffer and die for the good of others is not incompatible with the Divine nature. It is a possibility within the scope of an Infinite Being.

Christ's dual death, though affecting the Divine nature as well as the human, was not, as some would argue, a punishment administered by Deity upon itself; nor was it the punishment of one Divine Being at the hands of another; but simply a voluntary, penal, and sacrificial offering made in order to the redemption and salvation of lost sinners. It was self-sacrifice rather than self-inflicted punishment on the part of Deity.

All suffering is not punishment. Christ was not punished in order to man's pardon. Pardon is not hinged upon punishment; it is rather exemption from punishment justly deserved. The punishment of man could never have secured his own pardon; much less could the punishment of his substitute have secured it for him. For, if punishment could secure pardon, then the demons of hell might look forward to a time when their sentences would be remitted, and they be set at liberty. But pardon is powerless to change the transgressor of the divine law back into a faithful and affectionate subject. If pardon had not been conditioned upon repentance and faith, the affections of a single soul could never have been won back to God.

The Divine benevolence, if manifested at all in the atonement, is to be seen in the self-denial and self-sacrifice of a Divine Being. If humanity made the sacrifice, it was simply an exhibition of human rather than of Divine sympathy

and love, and hence could call forth gratitude only for a human benefactor; for we cannot transfer our affections at pleasure from a real to a would-be theological deliverer. We must needs recognize the Divine Arm that brought deliverance, when every arm of flesh was too short to save a single soul.

Familiarity with the secret springs which move the inner life of the soul reveals the fact that the human heart is deeply affected by Divine mercy only as it conceives that mercy to have been manifested to a lost world, in the self-denial, sufferings, and death of a Divine Savior. In the atonement God was in Christ discovering the Divine attributes to humanity, that the creature might the more readily and fully comprehend his Creator. Man never could have known the magnitude of Divine mercy or the depths of Infinite love as he does, save through the exhibition of the same by the Son of God in the bloody Garden and on the cruel cross, where the Divine Lord suffered and died—the Infinite for the finite.

If we love supremely a Divine rather than a mere human Christ, it is because a Divine Christ, as well as a human, died for us on Calvary's rugged cross. For the affections are not moved toward a Divine Being in view of the self-denials and sacrifices of a human being in our behalf. It is the character of a being believed to merit our affections who draws out the love of our hearts toward himself. Christ draws all men as a Divine Deliverer, because they recognize in him a Divine Sufferer, who died in our room and stead upon the cross.

Physical death is a separation of soul and body. There-

fore if the soul of Christ, which was evidently Divine as well as human, passed through this separation ordeal with the body prior to its burial, then the Divinity in Christ died just as truly as did the humanity. But remember this death of a Divine Being was not extinction, annihilation, or anything of that kind. It was simply a separation of soul and body for a short time, to be reunited in a glorified state on the morning of the third day. This painful transition of the soul of Christ, like his other sufferings, did not affect the essential nature or attributes of his Divinity in the least. His dual death was swallowed up in eternal victory, for it opened the flood gates of endless life to a lost and ruined race.

But the Bible everywhere represents the Savior's sufferings and death as those of a Divine Being, and we have no right to transfer them to his human nature alone. Deprive Jesus of his Divine nature as he hangs in agonies upon the cross, and you leave human nature alone in the mightiest conflict ever waged by the powers of darkness, to gain the grandest victory history has ever recorded. Free the Divine nature from all the agonies of the cross, and you leave the world dependent upon an arm of flesh for eternal deliverance from the power and dominion of sin and Satan. Take the Divinity out of the Crucified Savior, and you have taken away my Lord, and I inquire with Mary: Where have ye laid him? Yes, thank God! Divinity did suffer-a Divine Being died upon the cross in the person of the Crucified Son of God; and even the Infinite heart of the fond Father felt most keenly every pang that pierced the sinless soul of his suffering and Dying Son, when that soul was made

an offering and oblation for sin. And every rent and seam made in that sacrificial body during the agonies of Calvary found a responsive echo in the agonizing soul of a sympathizing and consequently Suffering Father. But the fact that all nature gave evidence of sympathy is the most conclusive proof that the sufferings and death of Christ were those of a Divine Being.



CHAPTER XI.

THE TREND OF SIN.

The trend of sin is deathward.

IN is the transgression of God's law. It is service rendered to Satan, the enemy of our souls. It is consecration to the world. It is rebellion against the divine government. In its essential nature it is enmity toward God and all that is good, and in its manifestations it is open opposition to the rightful reign of the King of kings and Lord of lords.

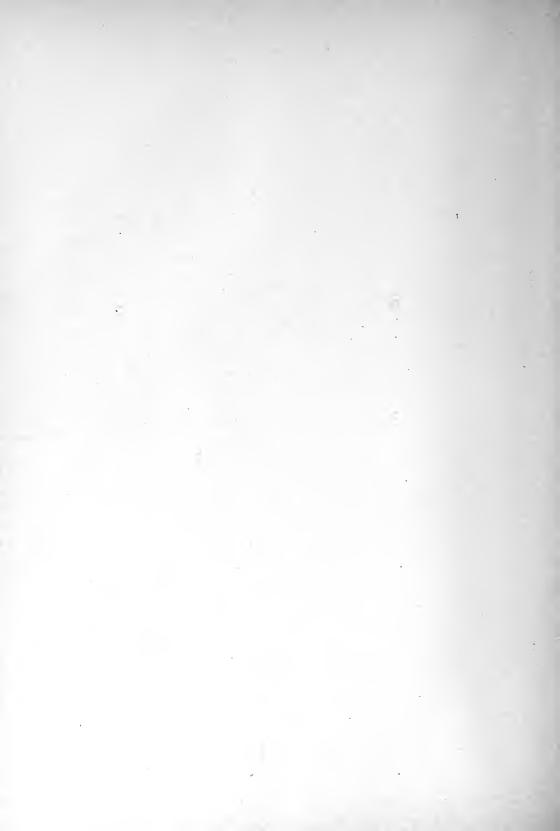
Sin is a monster—a many-headed hydra, of fearful form, whose fatal fangs and forked tongue send death into every soul they enter. And yet this dreadful monster is fed and fostered, loved and worshiped, the world over. Sin is not an entity, but a combination of evil tendencies in the soul. It is inherent rebellion against God. It is a cause whose fearful consequences are so many evil effects left as stains upon the life and character of those who indulge in it.

Sin is a trinity in unity. Its principle is unbelief, its essence is enmity, and its development disobedience to God. Unbelief, the principle of sin, is lodged in the heart; enmity, the essence of sin, is seated in the soul; and disobedience, the development of sin, is seen in the life of the transgressor of God's holy law. It had no sooner made its inroads upon the human race than it began its ravages in the human soul, and from that day to this it has rioted and reveled in the rottenness of man's fallen nature.



THE TREND OF SIN.

"And sin, when it is finished, bringeth forth death." (Jas. i. 15.)



Original, inbred sin, or hereditary depravity, consists in the corrupt state of human nature in which we are born. It consists in our natural inclinations to evil. It is an impulse to sin born in the soul, and quite in harmony, and hence very agreeable to our fallen nature. It is a primitive force within, leading us constantly to transgress God's holy and righteous laws. It is a natural tendency of the human heart to evil, and that continually, communicated by our first parents to all their posterity. This sin is innate in the soul, a part and parcel of our being at birth. The soul is naturally saturated with sin. This inherited sin is black enough; but personal transgression gives a deeper, darker hue, until sin reigns supreme in the soul. Such a soul is without the light of life, and is left at last without God, or hope in the world.

Sin is universal. It is the common heritage of every human being who enters upon this life. It has affected all people of all ages, from its advent into the world down to the present, and will continue to do so even to the end of time, and it will follow some through the long cycles of eternity. The history of humanity is but a record of the vices of our race, with here and there a few virtues in striking contrast to enliven the dark picture which it paints upon the canvas of time. The footprints of time are the most appropriate memorials of man's melancholy and mournful passage through this wicked world of want and woe.

Sin changed man from a loving, obedient servant to a guilty and condemned criminal. It subverted the original order of his nature, elevating the material and sensual above the intellectual and spiritual. As a result the will lost its power over the passions and affections of the soul, and evil

predominates in spite of all man's resolutions to the contrary, when left to battle against sin in his own strength.

Sin has seriously interfered with all the social and sacred relations of this life. It has set father against son and son against father, mother against daughter and daughter against mother; and has woefully disturbed the conjugal relations of husband and wife. It has often taken man from the head, where God placed him, and subordinated him to the weaker vessel, while it has more frequently dragged woman down from the side of her lord into abject slavery. Again it has made her man's mistress, as in the mediæval ages, when many a knight shivered his lance, imperiled his life, and rejected his Lord for the lady of his love.

Sin has simply diseased the soul, so that the sinner is recreant to all the relations of life. He is out of harmony with all good beings. He is even false to himself, his fellows, and his God. Created for high and holy ends, he sins with hands and head and heart against the Author of his being and the Redeemer of his soul.

Sin so affected the entire unity of man's being as to disorganize all his spiritual powers and leave him a ruined wreck over which angels wept. Every departure from the path of obedience strengthens the depraved tendency of the sinful soul. Sinning increases the power of sin and weakens man's moral forces. Sin has its legal connection with all its fearful consequences, no matter how remote they may chance to be from the overt act of transgression.

The root of all sin is in the soul. It is always the soul that sins, never the body. The Gospel of love lays the law of life at the door of the soul. The obligations of the Gos-

pel rest fairly and squarely upon the desires of the heart and the volitions of the will of man. Christ clearly taught that the real sin connected with all overt acts of transgression is lodged in the secret thought, intent, or purpose of the soul that gave it birth. This spiritual law lets its light fall upon the inmost chambers of the soul, forbidding every wicked thought, desire, and purpose of the human heart calculated to lead one into acts of overt transgression against God. This same Gospel of love hangs an awful penalty over the finally impenitent sinner. It says he shall be consigned, soul and body, to a devil's hell, to endless darkness, and eternal death.

Sin is an offspring of the mind. It cannot be accounted for in infants on the ground of imitation. It is also superficial to say that sin springs from the body. It is the soul that sins through the medium of the mind and body. Hence we are to be brought into judgment for our vain and idle thoughts, as well as for our evil words and wicked works.

Sin darkens the mind, deadens the heart, and deludes the soul, until its devotees are unconscious of the depth of their depravity. They vainly imagine that there is still some good in them. The mind under the delusion and dominion of sin is in a most fearful condition.

The introduction of sin into the world threw everything into discord and confusion. It is difficult, if not impossible, to account for the introduction of this discordant element on the earth. It seems to have been simply through the choice of evil by the good. Doubtless the most satisfactory solution of the problem is to throw it back onto the deceptive character of Satan.

Good people never do seek sin for its own sake. It is not an object of their affections. The object, with them, always lies beyond the act of disobedience, and they only seek through sin an imaginary good: such things as they vainly imagine will gratify their desires, appetites, or passions. Otherwise there is no disposition upon the Christian's part to transgress God's holy laws at all. This statement is certainly true of genuine Christians.

There is a sense, then, in which the saint cannot sin. It is in the willful, mean, malicious sense in which sinners sometimes transgress the divine law. He who is born [begotten] of God sinneth not, because the seed of God remaineth in him, and he cannot sin in this wicked sense; and sin in no other sense could bring the fully saved soul under the sentence of eternal condemnation.

There is a sense in which any man may sin. It is through ignorance, weakness of the flesh, and the temptations of Satan. The regenerate can no more cease sinning in this sense than the sun can cease shining. It is a logical sequence of their fallen nature. For when they would do good, evil is always present with them. It is sin in them that causes the trouble. Not until they awake to righteousness, by becoming partakers of the Divine nature, can they cease to sin, or live without sin.

The evidences of the universal reign of sin are to be seen on every hand. The hearts of the children of men are deceitful above everything and desperately wicked. The wildest commotion has prevailed ever since the introduction of sin into the world. The Divine displeasure has been repeatedly displayed in the destruction of the wicked ones of

earth. The history of our race has been but the repeated rise and fall of kingdoms, and empires founded and fostered in carnage, corruption, and bloodshed. And this extreme wickedness of man is but the legitimate effects of his fallen, sinful nature and depraved condition.

Sin like a mighty river rolls round the world, and its tributaries deluge all lands with want and woe, while weeping spirits sit upon its banks longing for the day of eternal deliverance from its power and dominion. In all the broad universe there is no river so wide, so deep, so dangerous, and so destructive as the raging, foaming river of sin. Its dark waves wash every shore, its turbid waters run in every direction, and its black floods overflow every land beneath the sun.

The simplest solution of the origin of sin is found in the fact that God created a free moral agent who transgressed the holy and righteous law of his Maker. God made man pure and upright; and man polluted his own nature through his obedience to the author of sin, the devil. God is the Author of all good, but, strange to say, sin seems to have originated in and proceeded from that freedom of will which constitutes the chief glory of the moral universe.

Man is an accountable being, then justly punishable for his sins, both of commission and omission, where there is no restraint nor compulsion in the matter. These destroy his accountability wherever either of them obtains, and he will not be punished for what he could not prevent. The divine government steers clear of moral necessity, and makes ample provision for natural coercion. Hence, if a man's will is on the right side, and he acts in the opposite direction from

the force of surrounding circumstances, God will not punish him according to his external actions, but regard him in the light of his internal desires. Neither will God bring to bear upon man an internal necessity to wrong volition, and then punish him for the same. But when a man wills to do wrong, though prevented by external restraints, he is just as culpable in the sight of God as though he had committed the sin, and will be held accountable accordingly. So it is not always in the overt act, but often in the intent and purposes of the wicked heart only, that sin in its condemning power is found. In other words, our accountability to God relates to internal volition rather than to external action.

Man always was, and always will be, a free moral agent. The doctrine of fatality is an obvious fallacy. Man never was and never will be morally necessitated to sin. The doctrine of moral necessity, so called, is the groundwork of infidelity and the stronghold of atheism, tracing the origin of evil to the Divine agency. God is not responsible for man's sin, neither does he necessitate his obedience. He may cause the heart to ache with sorrow or glow with love without doing violence in the least to the freedom of the will or the right of choice. Any sinner may obey the heavenly influence, or resist the means of divine grace, at his own option.

There is a difference between the passive state of the intellect, in its necessary decisions, and the active state of the will in its voluntary volitions. So God may necessitate, either directly or indirectly, the intellectual phenomena of the mind without interfering in the least with our right of choice; but he cannot enter the domain of the will and dom-

inate its volitions without infringing upon our liberty—yea, destroying our free agency.

We are all creatures circumscribed by a natural necessity which limits the external sphere beyond which our acts, the effects of our volitions, can never be projected. But this necessity cannot reach the internal sphere of the will itself, and hence affects our free moral agency no more than do the gentle influences of the silent stars of night. We are free to will what we please, though the external consequences of our volitions are frequently cut off by natural necessity. So natural necessity merely justifies us for the performance or excuses us for the nonperformance of external actions, leaving our interior volitions and free agency untouched and undetermined. But moral necessity has to do directly with the will. However, it is neither absolute nor invincible in its influences upon our volitions. man will knows no irresistible influence nor all-controlling power. A man may be a servant, even a slave, for another; yet the mind is always free to think, reason, and will at its own pleasure. A Christian man is morally necessitated to be an honest man, having once accepted Christ as his personal Savior. But had he remained a sinner, he would only have been under moral obligations to be honest. Moral necessity, properly understood, is simply the golden mean between absolute necessity and absolute independence, neither of which belongs to the code of moral ethics by which God would govern our fallen race.

God hates sin. He tries to prevent it, and does so to the extent of the ability of infinite wisdom and almighty power. The intensity of the Divine hatred of sin is clearly manifest-

ed in the magnitude of the penalty affixed to the Grace Covenant. God does not even choose or use sin as a means to a higher good; for there could be no higher good than universal holiness, and sin, as a means, can never lead to holiness of heart or purity of life.

Sin is sure to expose its devotees sooner or later; for the life must correspond with the nature, to a greater or less degree. Unrestrained, a man's nature would always be fully manifested in his life's conduct. Sin in the nature naturally develops sin in the life. But the soul cannot long conceal the secret of its sins. It naturally seeks a companion in crime to whom it can reveal the story of its wrongs.

Sin is fatal when finished. Its finality is its fatality. It necessarily leads to eternal death. The darkest conceivable doom awaits the finally impenitent sinner. He will ultimately be thrown from his opportunity orbit out into the boundless realms of outer darkness and endless death, a blasted and blighted orb, doomed to wander in the world of woe, far beyond the reach of mercy or the smiles of Heaven. The wages of sin is death eternal.

But, notwithstanding the fearful consequences and the more fearful penalty of sin, some people love it so well that they had rather enjoy its pleasures for a season than to seek salvation, be happy here, and eternally happy hereafter. They seem to forget that their sins separate them more and more from their God. Rivers run to the ocean no more certainly than sin sends its subjects down a broad and beaten way to a devil's hell, there to mix and to mingle with the demons and the damned forever and forever.

Sin sticks. It is impossible to rid ourselves of this vile

usurper through human instrumentality alone. Ethics and art alike are powerless to sweep away the depravity or wash out the guilt of a single sin-polluted soul. The combined efforts of past ages have not blotted out one vice from the black catalogue of crimes. Human efforts and agencies are utterly powerless to remove one stain from the dark calendar of sin.

Sins are usually associated together, but sometimes they are opposed to each other. Possibly no one person ever broke all the commandments in the decalogue. A miser cannot be a prodigal, neither can a moralist be a Sabbath breaker or a profane swearer. And yet sin is a unit, and he who inherits it will be lost eternally without a Savior. To offend in one particular is to render one guilty of the whole. The least sin condemns to death; and out of Christ there is no pardon, no life.

But there is an unpardonable sin, the sin against the Holy Ghost. This sin evidently consists in attributing the works of the Holy Spirit to Satanic influences, to the devil. When this sin is committed the man's destiny is forever sealed, his fate is eternally fixed. He is a doomed man, though death should delay his coming to the end of time.

But sins once pardoned are forever pardoned. God does not forgive, to call up our old offenses (as men often do), when we repeat our transgressions. He blots out our sins, to be remembered against us no more forever. He removes them as far from us as the east is from the west. He erases them from the tablets of his own memory, so that he will look upon us when we are brought into judgment just as though we had never sinned. He abundantly pardons, pardons for time

and eternity, all our hitherto unpardoned sins. He pardons abundantly, or he pardons not and pardons never.

Sin is not a debt, as some suppose. A debt is an obligation, but sin is the violation of an obligation. Adam was indebted to the law in that he was under obligations to the Lawgiver to keep his commandments. So are we, one and all. Christ met this obligation in his life of perfect obedience for all who failed to meet it in the first Adam. He also paid in his spiritual death the penalty of Adam's transgression, which was a debt that could be liquidated in time or eternity by none other than an Infinite God.

Christ made his soul an offering for sin. He died spiritually in the room and stead of sinful man. His soul-death paid the penalty for the race he represented. But the payment of this penalty by the Second did not remove the sin of the first Adam. It did not so much as remove the many consequences of that sin. It simply set the direct penalty of the law aside, and gave all men another chance for life. It did not so much as take the moral pollution of sin from a single soul. The sin of a convict is not gone when he pays its penalty in the State penitentiary. ther will a lost soul ever get rid of its sins by paying the eternal death penalty of the grace covenant. Pardon is necessary to the removal of personal sins, and purging to the cleansing of the polluted soul. And pardon can come only through repentance toward God and faith in the Lord Jesus Christ.

Christ's mission upon earth relative to sin was threefold. It was to condemn sin in the flesh, make provision for the pardon of personal transgression, and the purging of innate

sin from the soul. The first he did by his life of perfect and sinless obedience to the law of God; the second he accomplished by his atoning death upon the Roman cross; the third he compassed in his triumphant resurrection from the dead. He was delivered for our offenses and raised again in order to our justification or freedom from sin. So we have a complete victory over sin offered us through our Lord and Savior Jesus Christ.

It is the soul that sins. The body cannot sin as an agent, but simply as an instrument; because it cannot choose between right and wrong. Hence it cannot incur guilt. And the penalty of sin is not arbitrary, but is inseparably associated with sin itself. The life and death of the soul, and not the body, were the primal ideas involved in the obedience or disobedience of the first Adam to the divine law. And so the principal ideas involved now in the acceptance or rejection of the Second Adam are those of eternal life and eternal death, primarily to the souls of men. Sin separates the soul from its God. Whatever affects the soul as a unit necessarily affects all the intellectual, moral, and spiritual faculties of the soul. Sin entered the world through the transgression of one man, and soul-death was its legitimate penalty. The light of nature may have shown many the exceeding sinfulness of sin, but it has never pointed out to any the Elixir of Life. The remedy through redemption and restoration in Christ was necessarily a matter of Divine Revela-The Savior of sinners is the only hope for the sorrowful and sin-burdened souls of the sons of God or the daughters of men.

The remedy for sin, then, is not the result of man's inge-

nuity, nor is it the triumph of human philosophy; but the offspring of Divine wisdom—a child of heaven. The Divine Remedy satisfied the law, maintained its supremacy, and placed the seal of pardon in the hands of a loving Father, who forgives the penitent sinner at his own good pleasure.

Sin has envenomed the soul, but this remedy neutralizes the poison. It has fastened its deadly fangs deeply into the human constitution; but the efficacy of Christ's sacrificial death is sufficient to overthrow the mightiest ramparts of iniquity, rout the monster sin from his strongholds, and flood the souls of men with the blood that cleanseth from all sin. The heart, honeycombed with sin, may have this remedy applied and be cleansed from all its pollution and guilt.

Sin snapped asunder the cord of affection which bound the soul of man to its vital center, and threw it out into the dark fields of night to wander alone through the regions of death; but this divine remedy readjusts the severed relations between man and his Maker, cements the severed cord of love with the blood of sprinkling, and seals the soul in its native orbit, where it will revolve in eternal joys around the throne of God.

This wonderful remedy is commensurate with the ravages of sin. It pertinently and perfectly adapts itself to every peculiarity of the penitent, believing soul; and the cure effected by it is radical and lasting. It strikes at the very root of sin, removing its cause—a sinful, depraved nature—and making the man a new creature in Christ Jesus. The sins of the penitential soul are all forgiven, and the true believer accepted as righteous for the sake of the Sacrificial Savior, who suffered for him upon the cruel cross of Calvary.

All the motive powers of our finite being are seated in the soul. When these powers are all in perfect harmony with each other, and in sweet accord with our best interests, we are happy. But if the soul be the abiding place of sin and hatred, then malice, revenge, and remorse will reign over our motive powers, and we shall be unholy; and hence misery and unhappiness are sure to follow. Selfishness is the sum and substance of so many of our sins. Even the supremacy of self over the Supreme Ruler of the universe is the natural tendency and trend of sin.



CHAPTER XII.

THE ESSENTIALS TO SALVATION.

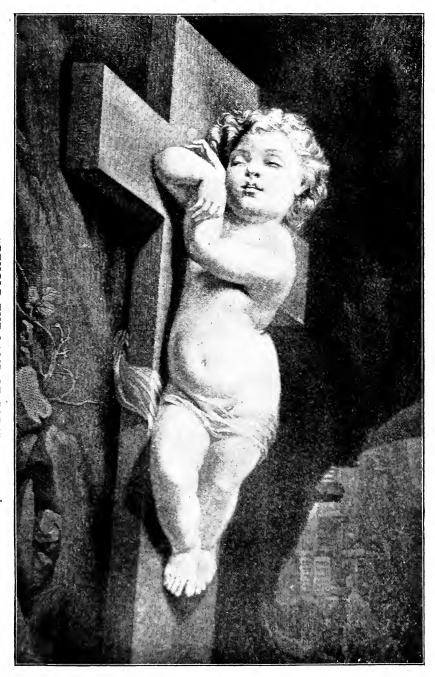
Repentance toward God and faith toward our Lord Jesus Christ. (Rom. xx. 21.)

HE seen often reveals the unseen. The natural is the counterpart of the supernatural. In spiritual as in temporal affairs there is no great conquest without its corresponding struggle.

There is no life for the dead soul short of a victory over sin and Satan. There is no salvation for the lost sinner save through the agonizing throes of a sin-sick soul earnestly seeking a Living Savior.

Salvation consists in personal deliverance from the pollution, power, and dominion of sin. All men are in need of this salvation. None can save themselves. Present duty faithfully performed cannot purchase pardon for past offenses nor secure indulgences for future wrongdoing. Perfect obedience in the future could not compensate for the failures of the past or present. Salvation is the gift of God, by grace through faith. It is not of works or merit, lest some man should boast.

Christ is the only Savior. He alone can save the soul. Salvation was the primary object of his merciful mission into this world. Redemption itself was of secondary importance, since it avails nothing to those who are not also saved by his grace. He came preëminently to seek and to save the loved (216)



"BEHOLD THE LAMB OF GOD!"

"The Lamb slain from the foundation of the world." (Rev. xiii. 8.)



and lost of earth, and he saves every soul that approaches him in the use of the means essential to salvation. He is mighty to save even to the uttermost. To compass the salvation of the vilest sinner, the Savior can control every dispensation of Divine providence. He is absolutely infinite in the sweep of the Divine energies of his matchless being and the far-reaching results of his saving power.

Even the means of salvation all flow to us through the medium of a Sacrificial Savior, and withal the grace to employ these means successfully. The Crucified Christ is the centripetal force which seeks to center the sinful soul in God, while sin is the centrifugal force which strives to throw it off at a tangent from the orbit that encircles Deity. Christ came into this wicked world not merely to gauge the dimensions of human grief, but first to seek and then to save that which was lost.

There are several steps to be taken in passing from the service of Satan to that of the Savior, from a sinful life to one of holiness, from a death in trespasses and in sins to a spiritual life in which one is fully alive unto God. These necessary steps leading the sinner to Christ, we term the essentials to salvation. These essentials are as follows: Thought, consideration, conversion, conviction, repentance, faith, pardon, spiritual birth, and spiritual baptism. And the consequences of full and final salvation are regeneration, sanctification, and glorification. The individual who passes successfully through all these experiences will come out in the end, soul and body, as pure and holy as the angels in heaven. Such is the consummation of this great salvation.

We will now dwell upon these essentials and consequences

more minutely. Thought is man's unlimited messenger. wings its way on tireless pinions with more than lightning speed around the world. It passes from planet to planet, revels among the distant stars, traverses the fields of infinite space, and returns the same hour laden with the glories of its bloodless conquests and matchless victories over time and The intellectual empire of man is all but boundless. It is not founded upon the limited boundaries of any one finite mind, no matter how comprehensive that mind might chance to be. This empire of the mind always has a little more light to shed upon the dark problems of time, as the generations of earth follow each other to the eternal world. Problems which have successfully resisted the siege of centuries sometimes yield their solutions readily to the humblest searcher after truth.

Thought is essential to salvation. No sane man who refuses to think on the subject of religion can be saved. He who willfully closes his mind against this all-important subject will never accidentally drift into the channels of repentance and faith, and thoughtlessly pass through the gateways of spiritual birth and baptism leading to life eternal. Neither will God ever coerce a thoughtless soul into a saved relation with Christ. God has endowed us with these wonderful intellectual faculties that we may think for ourselves, and, thinking, act as free agents in the interests of our own immortal souls.

But thought on the subject of one's salvation very naturally leads to consideration. Consideration is essential to the salvation of every accountable being who would be saved. One must consider the danger to which he is exposed, before

ne will flee the wrath to come. He must look in and see the exceeding sinfulness of his lost soul, before he will drink the wormwood and gall of repentance. He must investigate the conditions upon which salvation is offered, before he will open the eye of faith to the unseen world. He must reflect upon the uncertainties of life, the certainty of death and the judgment, before he will yield himself unreservedly into the hands of an all-sufficient Savior.

But consideration very naturally terminates in conversion. Conversion is a change of mind, an exchange of purposes, and is also essential to the salvation of all rational beings. Man must be converted, changed in the intents and purposes of his heart, before he will forsake his sins and turn to God for life and salvation. But conversion is not salvation; it is simply another step in that direction. Those who substitute conversion for regeneration stop infinitely short of the real joys and blessings of salvation.

Conversion legitimately leads to conviction, and often no farther. It is the province of the Holy Spirit to bring conviction to every sinful soul who wills it through these essential steps leading in the direction of salvation. He was sent into the world for the express purpose of convincing all men of sin, of righteousness, and of judgment. Conviction consists not merely in a consciousness of soul condemnation, but also in a sense of soul depression. And when conviction becomes deep, pungent, and powerful, it burdens the soul with a weight of woe so great that it makes one feel as though the pains of hell had gotten hold upon him and the demons of hell were in waiting to take possession of him.

Conviction very naturally results in repentance toward Repentance is still another essential to salvation. Except one repent, death instead of life is to be his eternal Man must return to God along the line of repentportion. ance, or be lost, and lost eternally. There is no salvation in time or eternity for the impenitent soul. Evangelical repentance and consecration imply a turning away from sin and an affectionate submission to the divine will—a willing acceptance of salvation through faith in Jesus Christ. truly penitent and submissive soul has a natural capacity for spiritual life. In this capacity lies its receptivity. inmost chambers of such a soul are not only ready to receive the Blessed Savior, but he is daily and hourly expected, and is more than welcomed at his coming. very fingers of the penitent soul are feeling after God, if haply they may find him. There is a grandeur in the intense agonies of such a soul in its seekings that renders its very longings after life and salvation mysteriously sublime. It is looking now through the mists of the morning for the light of an endless day.

Saving repentance is a godly sorrow for sin. It is a sorrow for sin not simply because of its fearful consequences, but in view of its nature and heinousness in the sight of God. The Bible makes a very clear distinction between worldly and Godly sorrow for sin. It uses two different words in the original to indicate these two kinds of repentance. Those who seek reconciliation with God alone through worldly sorrow will never find the sweet assurances of salvation lodged in their inmost souls. He who attempts to erase his own sins from the tablets of memory and bury

them in eternal oblivion simply turns away from the merits of a Sacrificial Savior to trust in the weakness of his own strength, and be lost forever. Human resolutions are a poor substitute for Divine grace.

Repentance is a primary principle in the preparation for the new birth. In fact, every important reformation of life is preceded by a sorrow for the wrong. Hence the stress laid upon the subject of repentance by his forerunner, and by the Savior himself, at the very introduction of the gospel dispensation. They taught that evangelical repentance was absolutely essential to salvation. It was fruit meet for repentance—repent or perish. There was no other alternative. To insist on an impenitent sinner accepting Christ as his personal Savior is simply to cast pearls before swine. It is an impossibility for him to do so. He must first repent of his sins. It is the sinner's part to surrender himself, sins and all, into the hands of Christ. It is the Savior's prerogative to accept the offering, blot out his sins, and save his soul.

They are a declaration of rebellion against God, a renunciation of allegiance to the Divine authority; and it is but just and right that every man should drink the bitter cup of repentance before he is allowed to partake of the joys of salvation. Repentance implies a reformation of life, a sorrow for and a turning away from our sins. This was a most familiar theme to the prophets, the burden of the forerunner's message, and a prominent doctrine in the preaching of Christ and his apostles. The essentials to salvation never change; they have remained the same through the succession of the centuries, and will to the end of time.

But repentance in its completion naturally and necessarily issues in faith. In fact, repentance and faith are inseparably connected. They are separate and distinct parts of one and the same act of the soul. It is like this: A man stands on the division line between two states. He takes just one step, and he has passed out of one state into the other. So it is with the penitent sinner: by one act of the soul he passes out of a lost into a saved state. The first part of that act we may call repentance; the second part, faith; and we shall see how the one necessarily issues in the other, and why they are used interchangeably in the Bible in pointing out the conditions of life and salvation.

But faith is another essential to salvation. Faith, with what it implies, is the sole condition upon which the offers of life are made to fallen man. Christ not only conditioned salvation upon faith; he also made it the mainspring of his mighty works and healing power, while unbelief was the only barrier to his blessings, both temporal and spiritual. Faith is the hand with which the heart reaches out after and receives the blessings of life and salvation. In fact, the true believer hangs all his votive offerings upon the horns of the altar; and it is the province of his faith to rise above the mists of the morning and celebrate in advance of God's blessings the glories of a dawning day.

Faith is both of the head and the heart. There is what we term historical and evangelical faith. The first is simply an element in, and essential to, the existence of the latter. Heart faith is dependent upon head belief. A man cannot believe with the heart while he doubts with the head. The assent of the mind must precede the acknowledgment

of the heart, and it is with the heart only that man believeth unto righteousness. All the head faith ever exercised by men can never save a single soul. Historic faith alone is a blind force. It cannot discern right from wrong, and reason is powerless to correct its false impressions. Revelation only can give eyes to faith and guide it successfully through the labyrinths of truth and error. Without Revelation truth is wrong, faith is false, and conscience is corrupt. Now conscience is a potential power, following in the wake of faith, be it true or false, and enforcing its demands upon the soul without any moral reservation whatever.

Our faith governs our affections. We just as readily love a person whom we believe to possess excellent traits of character as though he really did possess them. The entire being, in feeling at least, is dominated by one's faith. Faith exerts an influence over us greater than sight, because it gains rather than loses power over the soul by repetition. It is a growing power, when and wherever cultivated or exercised.

Then what we believe is a matter of paramount importance to us and to others; for evil is inseparably connected with the belief of falsehood, while good is eternally linked with the belief of the truth. Faith in the truth will lead a man in the right way to life eternal; but faith in falsehood will force him in the wrong road to wreck and ruin for time and eternity. The effects of faith in the fundamental truths of the gospel lead to the destruction of sin in the soul and the rectification of the heart life and love of the believing sinner. And the believer who exercises heart faith in the

Crucified Christ will find welling up in his saved soul a fountain of pure and holy affections for the Father of Lights and his fellow-mortals which will flow on forever.

That head faith which does not reach the heart can never save the soul. Saving faith evidently implies both the assent of the mind and the acknowledgment of the Head belief is simply an essential element in heart The two words are not synonymous, and should never have been used interchangeably in the translation of Each has its respective sphere. The realm of the Bible. belief lies largely outside and beyond the region of faith. The realm of faith is circumscribed by facts and confined to the Revealed Christ, the Author and Finisher of the faith that conditionally saves the soul. And it is simply sublime to see the Christian man standing amidst the uncertainties of life, with his foot fixed firmly upon the promises of God, and his faith towering grandly up into the sunlight of Christ's eternal love.

Faith is one of the great cardinal doctrines of Revelation, upon which hang the destiny of immortal souls. It is a fundamental factor in all the grand achievements of the Christian life. It looks lovingly up to God, laughs at impossibilities, and says the work can and must be done. Such faith is the confidence of things hoped for, the conviction of the existence of things not seen. In reference to spiritual things faith is our only means of experimental knowledge. The natural senses are wholly inadequate to the discernment of the things of the Spirit. The spirit alone, and that only through the eye of faith, takes cognizance of spiritual things. Spiritual things are spiritually discerned.

Heart faith brings eternal life, and eternal life qualifies us for good works. It counteracts our evil propensities and sinful habits. It opens our blinded eyes to all needed spiritual good, and enables us to bring forth much fruit to the honor and glory of God. It also regulates and harmonizes all the spiritual powers of the saved soul. It works by love, and purifies the heart and life of the true believer. It closes in with revealed truth, and meekly but ardently embraces the divine promises of the Living Christ. Thus faith rises above the visible and tangible and takes hold upon the invisible and eternal of God's promises. And every time the door of faith swings upon its golden hinges to welcome the Loving Christ to the trusting heart the benedictions of heaven fill the waiting soul with joy and gladness.

Our faith is not the direct gift of God, but the personal act of the creature. It is the grace which enables us to exercise this faith, and the salvation which follows that are the gifts of God. By the grace of God we are saved through the exercise of our own faith. And that salvation is not of ourselves, not of works, lest any man should boast; it is the gift of God. Through "the gift of faith" we are hid, or unified, with God the Father in God the Son.

Faith is the condition which implies all other essentials to salvation, and removes every barrier to the regenerative work of the Holy Spirit. Just as an authorized announcement to surrender a besieged city implies the cessation of resistance at every point of opposition, and the removal of every barrier to its peaceful possession by the besiegers, so faith implies a surrender of all the strategic points in our

sinful nature to Christ, with a recognition of his right peacefully to reign in and rule over us in righteousness.

But faith is followed by regeneration. Regeneration is another essential to salvation. In Biblical phraseology it is a passage from death unto life, being born again, born of the Spirit, born of God. It is the restoration of that life to the dead soul which was lost in the fall of the first Adam. The hand, the head, and the heart are all affected by this regeneration of the soul.

Regeneration is a spiritual change. It can be effected only by a spiritual influence. Physical and intellectual causes cannot produce spiritual effects. Spirit alone can operate upon spirit, as matter upon matter, or mind upon mind. Regeneration does not affect directly either the physical or intellectual man. It has to do directly with the affections of the heart, and hence is termed a change of heart, a renovation of the affections of the soul, or spirit. The act of regenerating the soul is through the direct and efficient operations of the Holy Spirit. Reformation is not regeneration. The distinction is easily seen. Reformation pertains only to the conduct of a man, while regeneration has to do with the soul itself. Morality is but a trait of character, while spirituality is a principle of life.

There is no substitute for a spiritual birth. Benevolent sympathies, a devout spirit, the most favorable environments, and the highest possible ideal life all fall infinitely short of regeneration. True there are many characteristics in common with the regenerate, and some of the unregenerate. But there is this striking distinction between them: one possesses a unique spiritual life to which the other is an entire

stranger. The difference is not one of development, but of life and death. The distinction is one of quality rather than quantity. The regenerate man has a new, distinct, and supernatural endowment of spiritual life; while the unregenerate, no matter how moral he may chance to be, is still dead in trespasses and in sins.

A sinner is such by nature, and cannot become a saint except by a change of his nature, the result of a spiritual birth and a spiritual baptism. This change he can never effect or produce in himself. It must be the work of the Holy Spirit. Self-regeneration is just as absurd and impossible as selfredemption ever was. In preparing the soul for regeneration the Holy Spirit may act directly or indirectly, by means of the truth. The Spirit may render the truth powerful, to affect the soul, or soften the soul as wax, to receive the impressions of the word; or both may be done. In either case the result would be the same upon the soul. The wonderful plasticity of such a soul makes it the most susceptible object of regeneration in existence. The transformation is wonderful. New life is imparted to every faculty and function of the saved soul.

Regeneration separates us from the first and unites us to the Second Adam. This union between the regenerate soul and the Savior should be just as close and intimate as that between a body and the food by which it is nourished. Christ is the bread and water of life to the saved soul. The new life demands new food. Spiritual food alone can vitalize the inner life and hold the outer man in loving subjection to the will of God. Regeneration is the origin of a supernatural life. This life affects us both internally and exter-

nally. It gives us love within and obedience without. Christ wants to reign in and rule over the regenerate heart in righteousness. The soul born of the Spirit and baptized with the Holy Ghost has a natural affinity for the Sun of Righteousness. It is a spiritual marigold, turning wherever its sun goes, and ever drinking in the light and the life of the same. Yet this restoration gives no new faculties to the soul. It simply purifies and regulates those it already possesses.

Regeneration is instantaneous, just as the lighting of a lamp instantly expels the darkness from a room, or the opening of the window shutters at noontide floods it at once with the golden sunlight, so when the veil of unbelief is rent and the eye of faith is opened to the Sun of Righteousness the soul is filled at once with the light of spiritual life and the fire of Divine love. The Sun of Righteousness rises with healing in his beams upon the sin-sick soul, and the dark night of death instantly gives way to the morning light of what may be a day of endless life.

This passage from death to life is necessarily instantaneous. Like the exit from natural life to death, the steps leading to it may be by slow degrees, or they may follow each other in quick succession to the last expiring moment; but the change itself necessarily lies between two consecutive moments. So in regeneration the change must of necessity take place between the last moment of spiritual death and the first moment of spiritual life. The seeking sinner, like the sorrowful disciples on the Sea of Galilee, sometimes toils hard and long without making any headway, until he sees Jesus walking upon the troubled waters, and by faith

receives him into his sinking bark; then immediately the anxious soul reaches its desired haven and is at rest. And the moment this same soul is baptized with the Holy Spirit the celestial fire consumes all its sin and floods it with a fullness of sacred love. God commands the light to shine out of darkness, and immediately the dark soul is filled with the light of an endless life. Restoration is the passage of the soul from spiritual darkness to light everlasting, and from spiritual death to life eternal.

So in this full salvation the divine likeness lost in the fall is also restored to the soul. At the new birth this divine likeness is but a negative after development, but dimly outlined. At spiritual baptism the lifelike photograph is printed from this negative, which has been touched up by the Holy Spirit for that purpose. Then in the growth that follows it is mounted and polished into a grand symmetrical Christian character

The fully restored soul is perfectly conscious of its acceptance with God. This is absolutely essential to the exercise of that filial love and the enjoyment of that abiding peace which characterize the consecrated life. The Holy Spirit bears direct witness with the spirits of the restored, giving them the sweetest assurance of their acceptance and eternal salvation. Here is where Divinity meets humanity and sets up its tabernacle in the soul. Birth and baptism are the doorways through which Christ enters and floods the inner chambers of the soul with the fullness of his love. The new birth is the focal point where all the important doctrines of the Gospel meet. A wrong conception of this subject affects almost every phase of Christianity, and greatly endan-

gers the salvation of immortal souls. The word "regeneration" occurs but twice in the New Testament, and in each instance signifies in the original a renovation, restoration, or reproduction.

Regeneration may or may not issue in the final salvation of the soul. But complete restoration generates life in the dead soul, perfects it in the love of God, and the sinner is not only converted into a believer, but the believer necessarily becomes a saint. In this restoration the positive and negative batteries are simply brought into contact with each other, and the circle of life is complete. Birth and baptism act upon a man from within. They open up in him a fountain of affection whence flow streams of light, life, and love. They vitalize the whole being, set the spiritual faculties all in motion, and conjoin the whole man to the Lord, so that the external conduct is in perfect harmony with the internal condition of the saved soul.

But salvation has its consequents as well as its antecedents. The one is no less legitimately connected with it than the other. Justification, adoption, and glorification—these are all directly or indirectly hinged upon heart faith, and hence inseparably connected with full and final salvation. Full salvation is deliverance from the pollution, power, and dominion of sin. It is sometimes attributed to the sufferings, blood, death, life, resurrection, and righteousness of Christ; because they are so related that either implies all the others when reference is had to it as an essential to salvation.

The sinner is no sooner saved than he is at once inducted into the family and household of God. He becomes an heir of God and a joint heir with Christ to an inheritance incor-

ruptible and eternal in the heavens. He is now a son, and this sonship entitles him to all the blessings, privileges, and immunities of the spiritual kingdom, the kingdom of God.

But the saved are also justified, in act, when they repent; in person, when they believe and are pardoned; and in life, state, or heart condition, when they are purged and purified by baptism with the Holy Ghost. Justification is a legal process. It is simply the opposite of condemnation. It is not an act, but a declaration. To justify is not to make, but simply to declare men holy who have already been made so through the act of regeneration or sanctification. Justification is a sentence of acquittal passed upon one, not to make him righteous, but because he is already righteous.

Justification is by faith. That life which is peculiar to the just is the result of abiding faith in the Lord Jesus Christ. Faith makes fruitful such a consecrated life. Efforts at self-justification are the hidden secrets of so many heartaches in our search for happiness; while the heart that cheerfully accepts justification solely through the merits of Jesus Christ is at once filled with peace which passeth understanding. We are not justified, then, because of our own good works or personal merits; nor is our faith a meritorious, but merely a conditional, cause of our justification. The more importance we attach to the doctrine of justification by faith the more clearly will we see the necessity of good works and the more constantly bear fruit to the honor and glory of God.

Full salvation does not mean infinite or absolute perfection. It does not necessarily imply Christian perfection. Constant spiritual growth is essential to Christian perfec-

tion. Our growth in grace is a gauge to our perfection. The more rapid and constant our growth the sooner we reach and retain manhood, or maturity in the divine life; for growth in grace is simply the unfolding and maturing of the life principles imparted to the soul in the birth and baptism experiences. In this growth process there must be constant coöperation between the human and Divine agencies. Man must be constantly striving more and more to know and to do the Master's will, and then God will ever be giving him more and more grace with which to develop that grand and symmetrical Christian character; and so the growth in grace goes grandly on toward the goal of Christian perfection, its ultimate consummation.

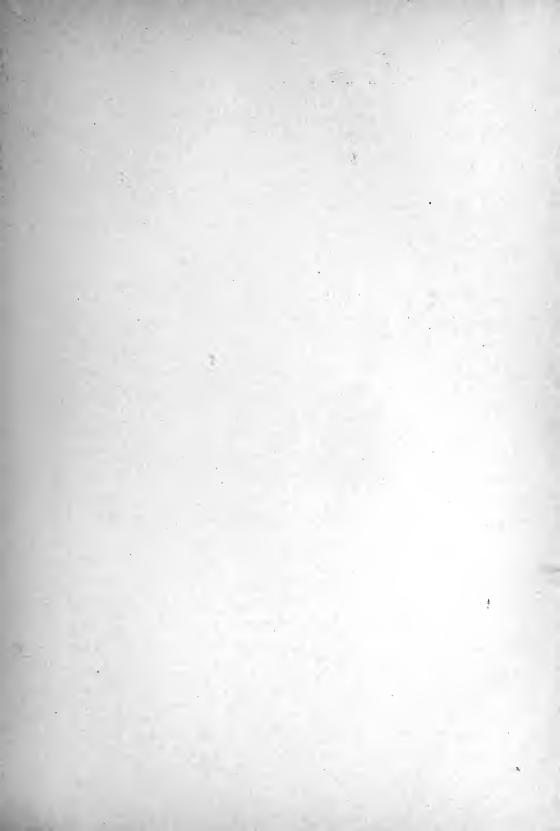
Adoption is in connection with the resurrection or redemption of our bodies. It is not after the order of adopting orphan children. God does not need to adopt his own children in that sense. The Romans had a custom that when the father would set his son at liberty he would in the presence of the populace take off the juvenile toga (cloak or gown) and put on him the manly toga, saying, I this day invest my son with my name, my property, and my honoreverything that I have, as a legacy for him, I now bequeath to him. And this adopted son was henceforth a Roman citizen, entitled to all the rights and immunities of that great empire. So God adopts his sons and daughters after they reach their majority. In our resurrection he will take off the mortal, corruptible, natural toga, and put on the immortal, incorruptible, spiritual toga, and we shall become fullfledged citizens, entitled to all the honors and emoluments of the heavenly kingdom, the eternal empire of Divine love.

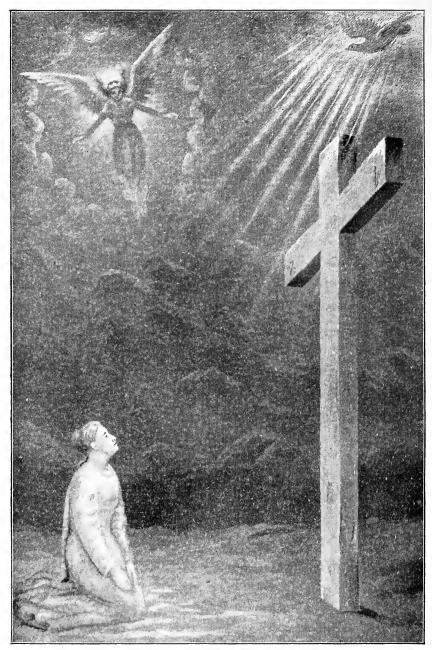
Glorification is the crowning work in the Christian life. To glorify is to honor or exalt spiritually. Our eternal glorification of soul and body will take place in the morning of the first resurrection, when this corruption shall put on incorruption, this mortal immortality, and a glorified body be reunited with a glorified soul, and welcomed with the sweet hosannas and loud halleluiahs of the angels into the courts of endless glory and honor, to live and reign with God for evermore.

We will close this chapter with a few remarks on election. It is so closely allied to the subject of salvation as to demand our attention in this connection.

Election is conditional. To elect is simply to select or Election and reprobation always have reference to the state or condition of their subjects. In dealing with men with reference to eternity God can be governed by no other consideration than their accountability to and standing before him. If one man is elected to everlasting life, and another reprobated to eternal death, the result accords both with reason and Revelation. It is because one is penitent, believing, and submissive; while the other is impenitent, unbelieving, and rebellious. It is because one is obedient to the heavenly call, and the other disobedient; for while many are called, but few are chosen. These are the only distinctions which reason and Revelation recognize in the election of the saved and the reprobation of the lost. And if election and reprobation are from all eternity, they are based upon God's foreknowledge, which does not dominate man's freedom of choice in the least, and hence are still conditioned upon man's acceptance or rejection of Jesus Christ as his portion and his all.

Christian perfection is the highest standard of Christian life attainable in this world, under all the surrounding cir-To be perfect as God is perfect is simply to cumstances. be perfect or to fill perfectly our sphere as God fills his. Christian perfection does not imply infinite or absolute per-These belong to God alone. Even the conduct of angels is as folly in his sight. Neither does it imply angelic perfection. This belongs to the angels only, for man in his original state was made a little lower than the angels. Nor does it imply human perfection, for the world has known but one specimen of human perfection since the fall of the first, and that was in the person of the Second Adam. Of him alone could it be truthfully said: There was no guile in his mouth. He only of all human beings lived and died without committing one sin. He was the sinless Son of He gave to the world a specimen of human perfection. Only with Christ as our perfect model may we hope to attain even unto Christian perfection in this life. pathway to perfection lies through the valley of humiliation and submission. The fiery baptism with the Spirit is a purifier of the heart, and the fiery baptism of the furnace of affliction of the life of the Christian. When we pass through the fires we are refined as silver and gold. Like the burning bush of Horeb, we are aflame from top to bottom, but never consumed. Or, like Paul, we are killed all the day long, but behold we live! We pass on to perfection through many afflictions and adversities. Humbly but triumphantly we walk upon the royal road leading through grace to glory and to God.





AT THE CROSS.

"For the word of the cross is to them that are perishing foolishness; but unto us which are being saved it is the power of God." (1 Cor. i. 18, R. V.)

"God forbid that I should glory, save in the cross of our Lord Jesus Christ." (Gal. vi. 14.)

CHAPTER XIII.

THE RELIGION OF THE CROSS.

Pure religion. (Jas. i. 27.)

ELIGION is a system of worship. Man is naturally a religious being. He will worship something. There is no tribe so savage but has its altar of devotion. There is no heathen

nation but has its gods. Worship seems to be essential to man's very existence. Religion is the natural outgrowth of his conscious dependence upon a higher power than he finds within himself. A man's religion, let it be what it may, is the better part of his life; it is the lifeboat of his voyage; it is his passport through time and his hope for eternity.

It is the nature of religion to centralize human thought, subdue human passions, harmonize human powers, and place man in unison with the god he worships. A conformity of character is the primal law of all religions. Man cannot rise in his religious devotions above the real or supposed perfection of the object of his supreme adoration. The life of the devotee just as naturally flows toward the shrine of his god as water seeks its own level in the absence of all obstruction. Religion naturally likens its subjects to their masters; it assimilates them in character and conduct to the gods they worship.

False religion comes to us in many forms. It consists in the worship of many idols, or the false worship of the true (239) God. It is as important that we worship in the proper way as that we worship the proper object. He who worships idol gods with the deepest devotions of a confiding heart cannot possibly miss heaven farther, or more certainly, than he who worships with lip service alone the true and living God.

Theoretical religion cannot save a single soul. It is just as destitute of saving power as is the atheist of true wisdom, or the idiot of sound judgment. The demands of the gospel are not merely accidental, rhetorical, or ideal; they are intentional, prosaical, and real. The acceptance of traditional beliefs, the participation in conventional worship, and the strictest observance of the letter of the law, all do not bring us into a saved relation with Christ. A vast ocean lies between the real and the ideal, between any merely theoretical and the gospel plan of salvation. A theoretical knowledge of God does not make a man like God. Satan knows him well, and yet he is the prince of devils.

A man's religion must be more than a mere system of morality. Moral beauty is not a correct criterion by which to judge of the presence or absence of spiritual life. Morality has its basis in human conduct; and, while it may dictate the course of action, it is utterly powerless to move the soul in the ways of life and salvation. Spirituality is the inward power that moves the soul heavenward. In fact, it is the center of all genuine morality. For the Spirit only can give adequate expression to the intensity of our moral nature. Man must learn that this spiritual code applies to his internal life rather than to his external conduct. It has to do with the feelings and functions of the soul rather than with the form and ceremonies to which the body may be sub-



THE YOUNG CHRIST.

"The whole earth is full of his glory." (Isa. vi. 3.)

ject. The soul of the formalist is criminal. Its thoughts and acts are both selfish and carnal, and it adds hypocrisy to crime in maintaining an outward conformity to the requirements of a code of spiritual laws with which it is not in harmony. Spirituality is absolutely essential to true morality; for in the absence of the Divine Spirit the carnal mind of man soon loses the delicacy of its moral perceptions, and constantly drifts away even from the requirements of the better code of moral ethics.

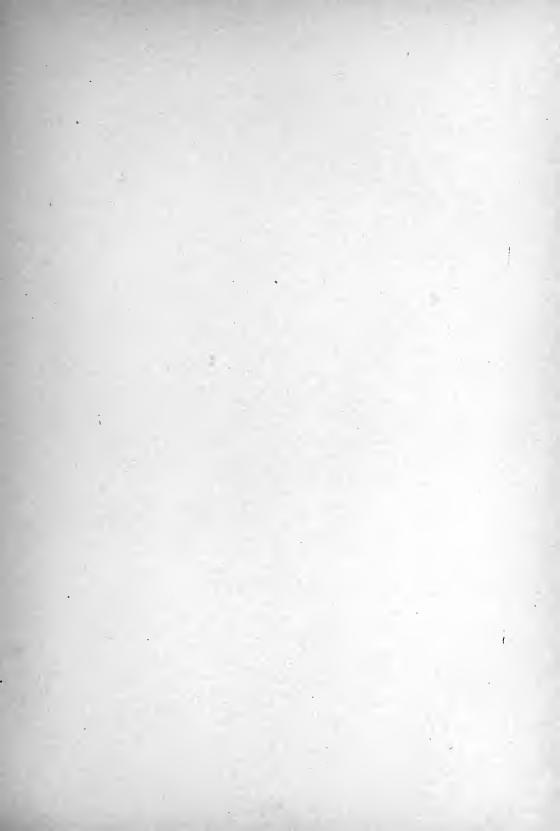
True religion consists in the proper worship of the true and living God. It is of Divine origin, and manifests itself most effectually in a spotless spiritual life. It is the only religion calculated to restore the human soul and refine and elevate man's fallen nature. It is designed to regulate and rectify all the exercises of the saved soul, and it is the only religion that can possibly meet the spiritual wants of the human family. This religion encircles the entire race in its rich provisions of saving grace. And it is perfectly adapted to the wants of all classes and conditions of humanity. Through faith its spiritual truths properly affect the hearts and lives of the children of men everywhere. Its tendency is to draw all hearts to one common center of affection. But only those who find within their own souls a correspondence with the Divine environment need flatter themselves that they are in possession of true evangelical religion.

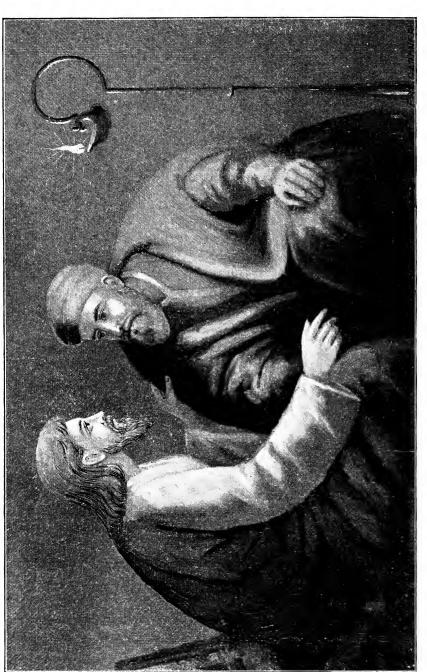
Restoration is a cardinal doctrine of our holy religion. A beautiful old legend tells us that wherever the infant foot of the young Christ touched the desert sands, on his return from Egypt to Palestine, the roses of Jericho burst into

being, blossomed in beauty, and filled the air with richest fragrance. This is only a legend, but it finds its counterpart in the restoration of human hearts. Only let the imprint of Divine love be left upon the soil of the saved soul, and the wilderness waste is at once converted into the garden of the Lord. In restoration the carnal in man sinks to its minimum, the spiritual rises to its maximum, and a tide of holy joy, wonderful in its sweep and sway, rushes through the saved soul, lifting it at once up to the plane of a higher and holier life.

Regeneration is always momentary. It is instantaneous, not in reference to the human preparation for, but as relates to, the Divine work in restoring life to the dead soul. But in this new birth, as in the old, the real moment of change is not always the conscious moment. The period between death and life is of necessity an inconsiderably short one; for death is the absence of life, and hence must take its departure immediately on the arrival of its supplant-Life can only come suddenly to the dead soul. At one moment it is spiritually dead; at the next it is spiritually alive, whether conscious of the fact or not. The soul-is not always conscious even of its own existence; much less, then, is it always conscious of its real state of existence at any given time. But when Christ is finally formed in the heart, the hope of glory, every faculty of the soul bows in willing obeisance to the Divine will. Even the imagination folds her silvery wings in silent, humble adoration at the foot of the cross.

True, Salvation has its mysteries. A man may feel its lightning flashes run along the fibers of his spiritual being





"YE MUST BE BORN AGAIN."

"The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John iii, 8, R. V.) like electric fire, until it fills his soul with joys unspeakable and full of glory, but he can never fully comprehend its nature nor solve its strange phenomena. Its modes of operation are its secret mysteries, which belong to God. Spirit baptism is surrounded by a region of mysteries even to the regenerate man. Spiritual things can only be discerned by the spiritually minded, hence to many regeneration is the outstanding and insurmountable barrier between them and the spiritual kingdom. Neither the necessity nor yet the possibility of a soul birth is understood by them. They still fail to see why, of their own right and by their own efforts, they may not enter the kingdom of God.

In fact, there are may mysteries connected with our holy religion. There are truths partly revealed and partly concealed. There are truths pertaining to the Infinite and Eternal, which lie like beautiful islands in the vast ocean of mysteries, with only their heads above the fathomless waters which surround and almost hide them from human vision. But God sees and knows the foundations upon which they rest, and the material out of which they are built. They are no mysteries to him, and in his own good time he will reveal them more fully unto his children.

The revelations of nature are not less mysterious to the illiterate than those of revealed religion are to the learned. Many unquestionable facts stand out upon the face of nature while the modes of their existence are still among the secret things which baffle the researches of the human mind. The laws of organic and animal life are full of hidden secrets. Then it is not so strange, after all, that we fail fully to comprehend many of the mysteries of the laws of spiritual life.

Biology, the science of life, throws much light upon this subject. According to the analogies of this science, spiritual life naturally dawns suddenly upon the soul, without previous observation; for, like all other forms of life, it is invisible. We cannot tell whence it cometh or whither it goeth. Its manifestations are so many surprises from its induction up through its gradual developments from babyhood to full grown manhood in the divine life.

The Religion of the Cross is necessarily supernatural. The acts of Divinity are naturally above those of humanity. Hence reason dictates that many of the revelations of a Divine Being must, of necessity, be both supernatural and superhuman. The marks of Divine power placed upon the Religion of the Cross were essential to its acceptance as of Divine origin. The miraculous works of Christ were but the credentials he bore as a Divine Redeemer and Savior. And yet the religion of Jesus neither materializes nor spiritualizes everything it touches. This religion itself has both a body and a soul. It is neither a mysticism on the one hand nor a materialism on the other hand. The doctrines essential to salvation lie between these two extremes. The faith of his followers is not fettered, neither are their feelings placed in bondage by the Author of our holy religion. Thank God, coercion is an unknown element in the ethics of Christianity. All the real freedom this sin-rent and sin-ridden world ever has known or ever will know finds its origin in the Religion of the Cross.

The Religion of the Cross is distinguished from every other religion by its spirituality. It brings a heavenly life to an earthly being. It introduces man into a world of spiritual or-

der, beauty, harmony, and happiness. It enables him to look at all things, whether earthly or heavenly, from a different standpoint. It gives him a new heaven and a new earth. A mere reformation of life is easily effected by the law of a carnal commandment, but the regeneration of the soul is always accomplished through the agency of the Holy Spirit. Every effect demands an adequate cause, and there can be no such cause for a saved and sanctified soul except the presence and power of the Holy Spirit in the heart and life of the faithful follower of Christ. His life is far from spiritual whose only contact with religion is through the theological formulas and sectarian dogmas of the Church.

The spiritual realm, then, is not a vague, indefinite air castle, but a fair and faultless domain, furnished with facts the most familiar, and governed by laws as fundamental and definitely enunciated as any known in the natural world. Only let the light of nature's laws run through the realm of the spiritual, and religious truth is just as clearly seen as are the broadest lines of science. The Great Teacher often revealed the grandest truths of the spiritual by the most commonplace and familiar references to the natural world. fact, the natural world is more than a mere image of the spiritual; it is the counterpart of the spiritual, just as the body is the counterpart of the soul. And yet the spiritual world is not wholly covered by natural law. There is still room left for the supernatural in the mysterious realms of the spir-Even when we have reached the limit of natural law in the spiritual world, there still remains a region lying wholly within the realm of the supernatural which must be traversed by faith rather than by sight.

Spiritual life unfolds itself from a spiritual germ implanted in the soul at regeneration, just as naturally as the flower is developed from the bud, or the oak from the acorn. The Christian is born of the Spirit, not made by moral efforts, and his character is developed from a living principle within not manufactured by additions from without. His fruits are the outgrowth of that secret germ implanted and sustained by the Living Spirit, which hath since taken up his abode in him.

Mystery is no less associated with spiritual growth than it is with the spiritual birth or baptism. Real growth is always mysterious. The principle of life is lodged in the soul, but the conditions of life development are to be found largely in its environments. Hence the problem of spiritual growth is solved when we preserve the right attitude toward God and man. Perfect spiritual development depends upon a full correspondence with one's spiritual environments. To neglect its spiritual relations is to deprive the soul of its divine right to the most important of all evolutions. If but one vital organ of the body fail in its correspondence with the natural world, death is the inevitable result. So the soul which has no correspondence with its spiritual environment is of necessity spiritually dead. It is a living corpse—alive to its human but dead to its divine interests.

The spiritual world was a chaos of ruins, each orb revolving in disorder and confusion among its fellows, until the Sun of Righteousness, like a mighty magnet, with its gracious attractions, became so powerful that many souls feeling its Divine influence and efficacy were drawn to and now revolve harmoniously around it as the acknowledged Central Light of the spiritual universe.

Christ is the Center of his own marvelous system of religion. To him gave all the prophets witness, to him all the apostles pointed, and unto him all true believers look for life and salvation. He is the object of the supreme love and adoration of the Church universal. He is the King of kings and Lord of lords to whom we cheerfully render the allegiance of consecrated subjects—the obedience of loving, devoted hearts. All the ethical teachings of the Gospel point to Christ as the fullness of perfection. He is the Center of the Gospel's light and life and love. When we grasp the full force of this fact we find our faith resting upon a firm foundation.

Prophecy and history meet in Christ. The greatest events of time gather their inspiration from the cross of Calvary. The Father's thoughts for the world all cluster around his Crucified Son. Prior to the crucifixion all men looked forward to the cross; but afterwards all look backward for the blessings of life and salvation. Christ came as a Divine Leaven into the human lump, and the vilest sinner may feel the glow of health and the Spirit of Healing. He is the secret power in the Religion of the Cross, which is so well calculated to lift us higher and fill us fuller of heaven than we have ever been before. The mightiest force that touches the world to-day, to uplift and purify it, is the ever-increasing magnetic power of the crucified Son of God. And this potential force is destined ultimately to lift this wicked world out of the sinks of sin into the sunlight of God's eternal love.

Only in the Religion of the Cross can there be unanimity among men in their efforts to promote the general welfare of humanity. Christianity is itself a magnificent unity embodying the greatest possible diversity. It answers the deepest yearnings and highest aspirations of the sincere soul. It turns man's gloomiest night into a radiant day, and floods the soul with the light of life and immortal glory. It fosters literature, poetry, music, and all the fine arts, and moves forward to the conquest of the world in the strength of its own inherent power. To look for supreme good in any religion that does not impart purity and love to the soul is to forfeit the peace and happiness for which we seek. This religion furnishes the only key to human happiness. It points out the brightest and most glorious future to the child of God. It places the pearl of great price within our possession, and the prize of Christian perfection within the reach of those who seek it through Christ, our perfect Exemplar.

This religion keeps us from under the shadows by lifting us above the clouds incident to this earth life. Every lover of the Lord may take refuge from the storms of earth beneath the banner of his protecting power. As Christians we ought to take a more practical view of our holy religion. This would doubtless enable us more devoutly to adore and humbly to serve the Immaculate Christ. In the presence of such a religious life many of the theoretical and theological mysteries of the day would melt away before our spiritual vision, like mist amid the sunlight of heaven, or sorrows on the burdened soul of penitence before the light of the Sun of Righteousness, which shines away its sins. This is the religion that challenges our admiration. The dignity of its methods, the magnificence of its aims, the certainty of its hopes, and the glory of its future all entitle it to our most hearty and unqualified indorsement.

Christian ethics, unlike social or moral ethics, looks to the development of all our higher and holier powers. Man cannot of himself rise above his natural condition. He is just as dependent upon God for spiritual culture as are the lower animals upon their masters for food and training. Nature provides in the happiest possible way for the natural man, but the spiritual man cries out for the living God. Man is capable of both receiving and imparting culture. In his creative innocence he cultured the garden as God cultured him, and this was the golden age of his past history.

The Holy Spirit is the complement of a religious life just as truly as nature is of a natural life. In God the soul finds provisions for all its wants, scope for the exercise of all its faculties, and an infinite fullness which makes him a satisfying portion to his people. Hence the finite finds its highest good in assimilation to the Infinite. Acquiescence in the supreme will should be the ultimate aim and end of a religious life, for those human beings nearest allied to the Divine are both the holiest and happiest creatures on earth.

The Christian life is not always a true exponent of our holy religion. We too often fail to live up to the requirements of the Divine Word. We fall not so much from as for the want of Divine grace to uphold us in the race of life. But this falling is not apostasy, in the common acceptation of that term. It does not imply the loss of our religion, or the spiritual death, of a once regenerated soul. Falling from grace, or backsliding, as we sometimes term it, is simply the opposite of growth in grace, or spiritual advancement in the Divine life. There is no neutral ground for the Christian to occupy. He is necessarily either on the

up grade or down grade in his religious experience. With all of us religion has its ebbs and its flows, its high and low tides. Occasionally we reach the mountain tops; too often we dwell content in the valleys below.

The child of God is confirmed in a state of perfect security when baptized with the Holy Ghost. His spiritual life is then hid with Christ in God. The Father's bosom is the Divine urn in which this sacred treasure is deposited voluntarily for time and eternity. Then it can never be lost. At this juncture the Christian, with all his heart, accepts Christ for time and eternity. He covenants with him for eternal So, if he is preserved to the end of this life and eternally saved, we need not be surprised. This is no evidence that his free moral agency has been infringed upon in the least; for, if apostasy is not essential to our free agency in heaven, neither is it essential on earth. The saint is kept by the power of God through faith to the end of his earthly pilgrimage, but the believer may apostatize and be eternally lost.

Growth in grace is a natural process, proceeding according to natural laws. Its leading factor is found in the influence of environment. The goal of development in the divine life is perfection in our sphere even as God is perfect in his sphere. This perfection must be sought by the saved soul while sustaining a perfect relation to its God, for holiness of heart and purity of life are the absolute essentials to the best possible growth in grace. This spiritual development is simply a higher form of evolution than that of natural development. Along the lines of natural development moral perfection is not attainable. Morality may

reach a high plane in the natural man, but it requires the finishing touches of spiritual development to elevate one to the higher sphere of that relative perfection attainable in life only by the saints of God.

There is this difference between the spiritual and the moral growth: The first is vital and from within; the last is formal and from without. One is natural, the other, supernatural. The spiritualist develops from the center; the moralist, from the circumference. Hence while morality is weak, spirituality is strong, with a reserve force to fall back on in the hour of temptation. The all-important work of the Christian is to utilize the omnipotent energies of the spiritual life within him, just as men of the world harness the powers of nature with which to accomplish their purposes in this life.

The soul has three distinct sets of faculties—the mental, the moral, and the spiritual. The mental faculties have to do with our intellectual status among men; our moral faculties, with our moral characters in this world; and our spiritual faculties, with our spiritual lives and standing before God. Hence the highest of these is the spiritual; and it ought to dominate the other two, bringing them into perfect harmony with the spiritual life within. The spirit is the inner life of the soul. The body is the temple, the soul is the holy place, and the spirit the holy of holies, where God deigns to make special manifestations of the Divine presence.

Faith is the receptive attitude of the soul. It is the open, empty hand of spiritual poverty, held out in humility for the Divine blessings. Such faith gives union and communion

with the Triune God. It begins where reason ends, and looks to the unseen and eternal of God's promises. Earthly objects are no longer the treasure of such a soul. Worldly attachments may still exist, but they are subordinated to heavenly anticipations. And when this sanctified soul quits the body it leaves the solitudes and sorrows of earth to meet the objects of its supreme affections in that world where sorrows never come and joys never end.

The Religion of the Cross gives perfect assurance to the saved soul. The Holy Spirit writes upon every purified heart the most positive evidence of Divine acceptance. And not being at all skeptical himself, he leaves none whom he seals unto eternal redemption in the least doubt as to their reception of the gift of eternal life. He may not always point them to the time and place of its reception, but of the fact itself he never leaves one ignorant nor doubtful to whom he bears testimony on this point. The saint need not be less positive of his eternal inheritance than he is of his natural existence. He may be just as conscious of one as of the other, after the Holy Spirit has once witnessed with his spirit that he is the Lord's, in the bonds of an everlasting covenant.

But this sweet assurance is not limited to the present life. It compasses the life to come. The saint's title to heaven is just as secure as the perfect obedience of Christ could possibly make it. It is just as perfect as the Savior's itself, for we are joint heirs with him to the same eternal inheritance. His righteousness has been imparted or imputed unto us through faith in his name. He has become our security, therefore we are safe so long as he is solvent. The Di-

vine law can make no demand on us which we are not able to meet in Christ unless he fails. But he can never fail, therefore the saved and scaled of God are eternally safe. Their hope is an anchor to the soul, both sure and steadfast, entering into that within the veil. The sweetest and most perfect assurance is the birthright of every child of grace, only let each one claim it. We cannot trust to good works for salvation, neither can we rely upon the iron fence of unconditional election to hedge us in; we must through grace let the faith of the heart bound the horizon of our hopes if we would have them prove sure and steadfast in their assurances to the end of time.

The saint's investment, then, is the safest and grandest that man ever made. His religion is a sure indemnity againt all financial failures and spiritual bankruptcies. It calms the troubled spirit, diminishes the aspirations of earth, and magnifies the anticipations of heaven until the sanctified soul, forgetting the joys of the present, revels in the glories of the future life. Only let a man's mind be thoroughly absorbed in, and his soul perfectly permeated with, the lifegiving power of our holy religion, and you will have a religious character fully exemplifying the purity and power of the Religion of the Cross.

The religious life is one of self-denial and cross bearing, but in comparison with those of a sinful life its yoke is easy and its burdens are light. Burdens faithfully borne are a blessing to those who bear them. They keep us from drifting with the world into sin and transgression against God. This life is full of comfort and solace for the sorrowing soul. It administers the balm of Gilead to the troubled spirit. It

is the grandest and best life we can possibly live in this world.

The Christian life is a race to be run, a battle to be fought, and a victory to be won.

Soldiers! soldiers of redeeming grace, Gird your armors on in haste; March at the command of your Captain brave, Your friends and your foes alike to save.

CHORUS.

Fight on! fight on! ye soldiers brave; Press the battle to the grave; And the resurrection day Will crown you all with victory.

Lift the Gospel banner high, And bid her float both far and nigh Over hearts as bold and true As ever wore the gray or blue.

March in love over land and sea,
Till love sets nation after nation free;
Then listen to the holy, heavenly strain
Which ushers in Christ's millennial reign.

Christianity is destined to universal victory. She has already entered the gates of every nation under heaven. Her broad white wings of love and mercy overshadow all the tribes, kindred, and people of earth, from the rising to the setting sun. Her most excellent codes give cast and coloring to all the laws pertaining to the social, moral, and spiritual statutes of the world. Christianity, deeply impregnated with Divine truth, has been the reigning power over the hearts and consciences of the wisest and best men and wom-

en of all ages in the world's history. It is the pivotal point from which God proposes, with the lever of eternal truth, to lift the world from its poles of selfishness and sensuality into the light and liberty of an endless life.

The Religion of the Cross in its purity and power is to spread over all the earth. The fullness of the Gentiles is to come in, and all Israel is to be saved. Sorrow and sighing shall flee away, and joy and gladness fill the whole earth. A golden age is the prophetic picture of the millennial reign of Christ. It will be a return of Paradistical joys. The lamb and the lion shall lie down together in peace; the dove and the eagle be alike innocent and harmless; and field and forest, land and sea, join in the sweet refrain. The righteous dead will rise to reign with Christ on earth for a thousand years, and the world's jubilee will have dawned.

There was an old Jewish tradition to the effect that the world was to stand just seven thousand years. Two thousand having closed the patriarchal dispensation, the Mosaic was to last two thousand and the Messianic two thousand, leaving one thousand for the Sabbatical Millennium. I have long thought that in all probability at the end of the six thousand years the millennial reign would be ushered in, and the world would have its Sabbatical Jubilee of a thousand years of peace and righteousness.

CHAPTER XIV.

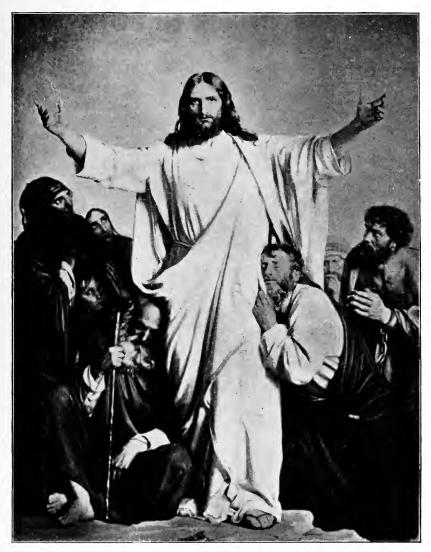
THE DIVINE LOVE.

But the greatest of these is love. (1 Cor. xiii. 13, R. V.)

YOVE is unique. There is nothing like it.

sways a universal scepter. It reigns without a rival. It may be either right or wrong. The degree often decides the character of love. The object of our affections frequently fixes the fate or fortune of the lover. Love is not an entity, but a mysterious power felt by all hearts and affecting more or less all lives. It is either elevating or debasing, ennobling or degrading, and ultimately leads to happiness or misery, to heaven or to hell.

There are three kinds of love which are commendable and right in their respective spheres—love as a sentiment, a passion, and a principle. A lady says: "I love flowers, poetry, and music." This is love as a sentiment. The sentiment of love pertains to the intellectual faculties, and is fed by what is called the poetry of life. It feasts upon the finer specimens of painting, sculpture, architecture, and poetryanything that exhibits genius in its conception or skill in It revels amid flowery dales, mounits construction. tain scenery, magnificent waterfalls, the gorgeous drapery of sunset clouds, and the calm, serene, and holy beauty of the midnight skies—anything that gives evidence of extra mental power in its design or artistic beauty or merit in its execution. Any action we may witness that is disinterested, (260)



DIVINE LOVE.

"Greater love hath no man than this, that a man lay down his life for his friends." (John xv. 13.)



generous, noble, or Christlike naturally excites within us the sentiment of love. This species of love is always salutary in its influence, if not carried to excess. It naturally refines and elevates those under its sway.

A man says: "I love my father and mother, wife and children." This is love as a passion. The passion of love is inherent in the animal nature. It is not necessarily sinful, but often chaste, beautiful, and ennobling. Such is the love that breaks forth in merry, ringing tones from the tongue of the bright, sunny child; that drops in whispered utterance from the lips of the young, under the spell of a mutual attraction; that comes warm from the mother's heart, in accents of soothing tenderness, as she bends over her sick and suffering child. And such also is the love suggestive of hallowed associations and precious memories to all who have experienced the joys of confiding friendship and self-sacrificing affection.

The saint says: "I love God supremely, and my fellowmen as myself." This is love, as a great religious principle, imparted by the Holy Spirit in the circumcision of the heart not made with hands. The principle of love is imbedded in our spiritual nature, and our enemies as well as our friends are the recipients of its blessings. This is the love urged upon us in the Bible, and streaming upon us from the Cross. It is the love exercised by the Christian that links the heart consciously to its God. It is the love of benevolence, world-wide in its desires to better the condition of sinning, suffering humanity. It is a living, active, energetic love, powerful to ameliorate the condition of mankind; for, whenever exercised, it banishes hatred, envy, malice, and re-

venge, and makes men holier and happier by paving with real joys and living hopes the highway of holiness, leading up to heaven and to God.

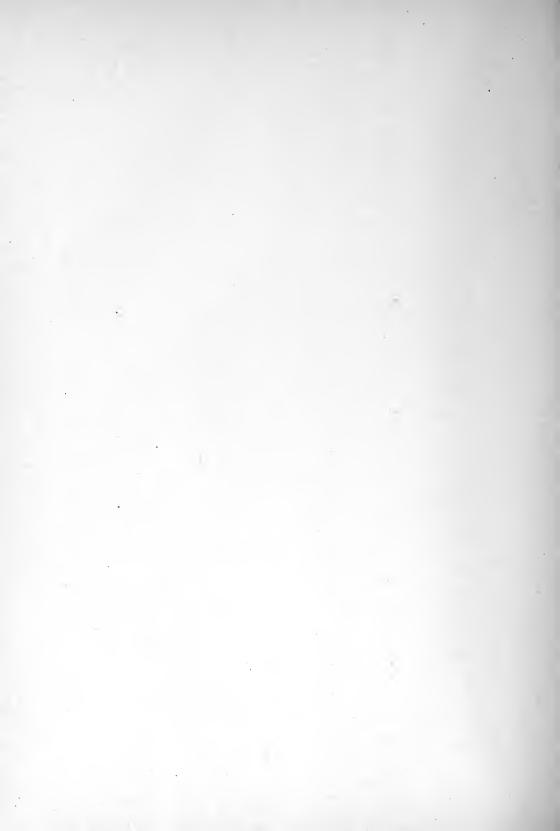
God is not a phlegmatic abstraction, an awful being without feeling or affection for his creatures. He is rather a God possessed of the most positive and active love for all And he has not been slow to manifest this love in every conceivable way. When he made man he gave him eyes to behold the beauties of nature, ears to hear the music of the world, hands to handle the things of time and sense, a nose to drink in the fragrance of earth, and a tongue to taste the good things provided for him in this life. And when he had fallen, the gift of his Son was the Father's crowning evidence of his unfaltering love for his unfortunate The Creator's love of benevolence ever has sought the well-being and happiness of all his creatures. The voice of the Lord in the Garden of Eden was the voice of Divine love. The Father's forbearance is an evidence that he desires to win all men back to his face and favor. The warnings of the ages have been those of an affectionate Father for his wayward children. God's love of benevolence has always been universal, while his love of complacency is necessarily limited to those who strive to please him in lives consecrated to his delightful service.

The mother's affections furnish us the best earthly type of the Father's great love for fallen man. In his innocent infancy the devoted mother looks into the sweet face and laughing eyes of her darling babe, where so much of heaven lies mirrored, and feels the full tide of maternal love sweeping through her sanctified soul. Next to her God she loves



A MOTHER'S DEVOTION.

"Behold, thy father and I sought thee sorrowing." (Luke ii. 48, R. V.)



her boy; and night after night she watches over him with mingled tears, prayers, and benedictions, as he lingers between life and death. He lives, and her love follows him up to manhood's years. He is a condemned criminal now, waiting the day of execution. But, with a love that falters not, the mother still clings to her disgraced and ruined son. So our Heavenly Father loves all his children with a love that knows no end, but grows stronger and shines brighter in the hour of its greatest need. Listen! a voice comes ringing down the ages, saying: Though the mother may forget her child, I will not forget thee.

Human love turns a man loose when it considers him no longer worthy of its affections; but Divine love lives on, no matter how unworthy the objects of its affections may prove to be. It never casts one off because he is unworthy. Good or bad, the Lord loves us still. God hates sin with an eternal hatred, but loves the sinner with an everlasting love. Then there is a great difference between human and Divine love. The one is immeasurably superior to the other in its infinite amplitude, purity, and power. The Divine love runs like a mighty rolling river through the truly contrite heart, thrillit with joys unspeakable and full of glory. It courses its way through the sanctified soul as an overflowing stream, filling its every avenue with all the fullness of God. It permeates the entire being of the truly consecrated Child of God, giving the deepest and richest experience known to the human heart in this life.

God is love, not in essence, but in character. God is not literally love, but love is the predominating attribute of Deity. It is the controlling principle in the Divine nature. God is

governed in all things by the purest principles of unselfish and unsophisticated love. Love is the grand, distinguishing characteristic of Deity, whether exercised by God the Father, God the Son, or God the Holy Spirit. God is the fountain head of all true affection, the center of all real benevolence, the source of every genuine emotion of love as a great religious principle.

Love lies at the foundation of Christian character. the inseparable bond of union between God and man. is not a mere evanescent emotion of the heart, but an inwrought and abiding principle in the saved soul. Man is simply its recipient, not its originator. It sounds the deepest depths of his sanctified soul, and folds his inmost thoughts and affections in its tender embraces. It is a wonderful constraining as well as restraining power. It does not simply keep us out of the ways of sin and death, but it also forces us into the active currents of religious life and earnest labor for the Master. Development is the law of love that leads to Christian perfection. Christians, in harmony with this law of love, develop from mere babes to strong and vigorous men and women in the Lord, with grand symmetrical, spiritual characters which will sustain them during the latter years when age stands trembling on the verge of time, the border land of eternity.

This Divine love not only emanates from, but it also returns to, God. It makes its circuit just as naturally and as certainly as the waters return to their parent ocean through the channels of the mighty rivers, and it necessarily carries those who embark upon its moving currents back to their Father God. Only let humanity at large throw itself unre-

servedly upon the gracious waves of Divine love, and be wafted to that celestial city which glitters under the ambient light and glories of heaven's eternal day.

God's love for the world is love indeed. It has been looking down upon fallen humanity through all the ages of the past. It has been mixed and mingled with every thought and word and act relative to our present life or future destiny, whether of approbation toward the righteous or of vengeance upon the wicked. This universal love has permeated the entirety of the Triune Existence. It has overshadowed every other attribute of the Godhead. It has been entirely unselfish. It has had no personal interests at stake, no personal ends to compass. The leaven of this Divine love is slowly but surely permeating the saved of humanity, and gradually elevating us from the depth of depravity into which we had fallen to the supernal heights of the highest spiritual enjoyments possible in this life. love does not merely lead men to repentance, but it gradually lures them on toward that world of light and life beyond the glittering worlds above.

This Divine love is the purest, sweetest note sounded by the gospel harp. It sends a thrill of joy and gladness through the saved soul of the penitent sinner. It beams like a bow of promise in life's darkest hours, through the densest clouds which overshadow this sin-cursed world of ours. It is the Christian's guardian, guiding angel, through the darkest perils of his earthly pilgrimage.

God's love is often slighted, rejected, and even scorned, by those it seeks to save. But the soul that closes its door against the light and refuses to be swayed by the power of

Divine love, need never hope to find the prize for which it seeks, the pearl of greatest price. For, without this guiding star, no man can find, much less follow, through life the Royal Road of Righteousness, no matter how pure his purposes or commendable his motives may chance to be. only let this Divine love become the reigning power over, and the ruling principle in, the heart, and it will soon diffuse its sweet perfume into all the chambers of the sanctified soul, and all other loves will soon become subordinate to and partake largely of its elevating and ennobling quali-The love that rules the man's heart will regulate his ties. life. It will enter into all his purposes and impart its likeness to all his plans. It will mingle with all his desires, shape all his thoughts, affect all his feelings, and give color and countenance to all his actions. If it be the principle of love, it will prove to be the most charming power ever felt in the human heart or manifested in the human life.

The manifestations of Divine love have been many and marvelous. They have swept over the entire history of the human family. Nature and grace are teeming with them. The creation, redemption, and restoration of man to the Divine favor are all epochs in human history accompanied by the special manifestations of Divine love. The Divine benevolence streams upon us in a perfect flood of light in all his dealings with our sinful race. The human heart is powerless to appreciate, and there is no method of manifesting greater love than that exhibited in the dual death of Christ upon the cruel cross.

The Father had not revealed the Divine love in all its fullness until the day of our redemption. For the highest and

holiest love that heaven had to bestow upon earth could be made manifest only in the redemptive and sacrificial death of the Son of God. Such a revelation was more than a mere definition of Divine love. It was a clear demonstration of this love in action, manifested to the world, with all the functions and affinities of the Divine nature united and in sympathy with the human. Yes, the Father's gift of his only Son was the grandest exhibition of Divine love the world has ever witnessed.

The modes of the Divine manifestations possess powers peculiarly adapted to affect most successfully human hearts. Divine love is so exhibited in the life and death of Christ as very greatly to augment its power in and over the human soul. The dramatic method employed—the grouping of life actions, imbued with the colorings of deepest emotions, is best calculated to awaken in the human heart the deepest sympathies and strongest affections for the Divine Sufferer of Gethsemane. Fiction itself, the mere creation of fancy, wonderfully affects the human heart, though we may be perfeetly conscious of its falsity. But when facts are dramatized in the form of Divine truths, fully developing the force of the Divine faculties and affections in a severe crisis, it very naturally awakens a responsive echo in all the chambers of the human soul. Thus in a manner adapted to the constitution of man is the attention most successfully attracted and the faculties of the soul most forcibly impressed with the great exhibition of Divine love in the sufferings and death of the Son of God.

When a man contemplates this wonderful exhibition of Divine love it naturally begets love in return. And this af-

finity of affection, springing up between God and man, supplants all unholy affections, inspires new hopes in the heart, creates new purposes in the soul, and the man moves on in his life of obedience and love toward the upper and better world. This Divine love demands our love in return. Love is essential to every acceptable act of devotion rendered by man to his Maker. Obedience to God, from selfish motives, rather than from heartfelt affection, is at least sinful, if not wickedly mean. The true Christian obeys the Father as a matter of choice, rather than from a mere sense of obligation. The true lover of the Lord delights in obedience to the requirements of the object of his supreme affection.

This Divine love shed abroad in the human heart would always guide us into unselfish and unsectarian efforts to benefit humanity at large. It points without partiality first to those who need most our sympathies and assistance and bids us administer to its legitimate objects in proportion to the measure of our ability and the magnitude of their several wants. True love always labors first and most for those in greatest need of human help. This is the love that prompted the Savior to come from heaven to seek and to save the loved and lost of earth.

Jesus is the very embodiment of Divine love. The law did not demand, but Divine love prompted, the penal and sacrificial offerings of the Sinless Christ. Such a death was super-legal, and hence sufficiently meritorious to counterbalance the effects of sin in the soul and restore the penitent sinner to his lost estate. His infinite merit is forever pleading for the people of his love, and his intercessions often open the gates of Paradise to the objects of his affections.



CHRIST'S LOVE. (Plockhorst.)

"Know the love of Christ, which passeth knowledge." (Eph. iii. 19.)



Among the tenderest words that ever fell from his lips were those uttered on the night of his betrayal, giving expression to his heartfelt affection for his bereaved disciples. And it is the privilege of all who love him sincerely to lean, like John, upon his throbbing bosom. It is his delight to encircle all his faithful followers unreservedly in the arms of his own everlasting love. We cannot fully appreciate Christ's love for us, because it reaches out into the fathomless depths where no plummet can sound and no saint comprehend its infinite fullness.

The love of Christ and the devoted saint is mutual, and in this reciprocal affection the saved soul finds its richest blessings and greatest enjoyment. It makes our labors for his cause the primary object of life. It rallies us to the rescue of the wronged and wretched of earth with our expressions of sympathy and offers of assistance. It loosens our purse strings for the benefit of all men. If we love the Savior, we love those for whom he died. Love for Christ begets in us a love for humanity at large. The highest interests and holiest impulses of the Christian heart unite in moving and guiding the saved in their efforts to save others. This love can never do nor suffer enough for Jesus' sake. It seeks after and is satisfied only with that supreme good which God gives to the sincere soul that constantly feels and readily yields to its magic power.

Love is the most successful of all lawgivers. Its commands are irresistible. They must be immediately obeyed. When man's affections are fixed upon Christ, his will is at once drawn into union with the Divine will, and the burning desire of the affectionate soul is to secure through lov-

ing obedience the highest regard of its Personal Savior. Love conquers the heart; and when the heart yields, all is won, and the object of our affections lives and reigns supreme in our souls. Nothing short of supreme love for the Savior could ever induce a saved soul to perform good works wholly acceptable unto God. This sovereign law of love demands that all our virtues be practiced and all our good works be performed as manifestations of supreme affection for God and universal love for man.

But we cannot love at our own pleasure. Our affections are not the servants of our wills. They are not subject to them, neither indeed can be. Nor can they be controlled by the will of another. The heart often controls the head in love affairs, but the affections seldom, if ever, surrender to mere will power. Should we will to love out of harmony with our affections, the heart would at once rebel against the head. The Divine heart moves only in the sphere of light and love; and human affections are never moved and human hearts never love until we see, or imagine we see, something lovable in the object of our devotions. So it is not until the lost soul sees the Divine solicitude in its behalf that its affections are magnetized. But when, in restoration, they are once spiritually vitalized, the light of Divine love shines brightly and broadly over the whole horizon of human thought and activity, and it clings to the Source of all its blessings through the long line of life. For it is the chief glory of the cross that it binds together affectionately and eternally the true subjects and Sovereign of the spiritual universe.

Man's love to God can be secured only through the mani-

festations of Divine love to man. We love him only in view of the fact that he first loved us. But this love is absolutely essential to spiritual life. Knowledge in the absence of affection is like sunshine on a cold winter day. It gives light, but no life. Light, without, reveals the deadness of earthly objects, but does not change their fashion into forms of living beauty. So a knowledge of the truth in the absence of love but reveals the deadness of the soul to all that is good, without transforming its barrenness into functions vital with spiritual energy and godliness. The union of truth and love is to the soul what the union of light and heat is to nature. It crowns it with living verdure, makes the wilderness place an Eden for loveliness, and trains its rarest flowers for transplanting into the Paradise of God.

Unlike all other love, the Divine love bids us love our enemies. Not with the love of complacency, gratitude, esteem, or admiration, for this is impossible; but with the love of benevolence. Pity your persecutor, be kind to your adversary, and charitable even to your bitterest enemy. This is Christlike, and is the fulfillment of the whole law of God. Our love of benevolence must be modeled after that of our heavenly Father, who sends the sunshine and showers alike upon the just and the unjust; and, like his, it ought to extend from the narrow circle of our home life to the ends of the earth. Our faith in Christ should increase until it enlarges the benevolent affections of our souls and begets within them burning desires to send the gospel on the wings of the wind all round the world.

God is not responsible for the fact that the light of Divine Revelation has not already been carried to all people,

kindred, and tongues of earth. He commissioned men to compass this end, and the fault lies either in the unfaithfulness of his ambassadors or the opposition of his enemies, or else the two combined. In any event the Divine love is universal; God is clear and man is to blame for the failure so far of the Gospel to compass and save the world.

Wherever it goes salvation is a fire that consumes the sensual, sinful nature of the soul, and floods its inmost chambers with the light and glory of Divine love. It is a fire in the soul that illuminates the life so that the man becomes a light himself to the world—a sun shining by day and by night upon the dark and benighted pathway of those by whom he is surrounded while in the flesh. The religion of the truly consecrated is a red-hot coal from off the Divine altar—a living, burning reality, and not a mere dead formality without life or love. It is rather a flaming love for Christ and those for whom he died, which consumes all selfish interests and devotes us to the Master's service in the salvation of the world. Salvation is a baptism of fire from the Holy Spirit, hot enough to melt the frozen heart into a stream of affection that flows back readily into the great ocean of Divine love.

Fire is the most striking symbol of Divine love. It is the basis of our being, and the light of our life. It is potential—everywhere present. It is dynamic, running the machinery of the universe. It is the all-potent factor in the evolution of the elements and all the operations of nature. Should the Almighty but unstable his fiery steeds, and give them full reign for only a few moments, shaking their flaming manes among the stars, they would paw our mountains

into cinders and leave our world a heap of smoldering ruins.

Celestial fire is the life of the Divine essence and the light of the glory world. The seraphim are fiery beings with Divine love filling and thrilling their sanctified souls with perpetual joy and gladness. They are the burning messengers of a burning love which consumes the rubbish and relics of sin, as they lay the live coal from off the Divine Altar upon the lips of the believer, as upon Isaiah's. This celestial love is the life of the saved soul. And those who live to love God supremely and their fellows according to the golden rule of the Gospel will die with heavenly harmonies rolling through their enraptured souls, and be borne upon the broad waves of universal melodies to the better world, where they will drink in the glorious symphonies of Divine love for evermore.



CHAPTER XV.

THE LAWS OF DIVINE REVELATION.

Open my eyes that I may behold wondrous things out of thy law. (Psalm exix. 18.)

Y the above caption we do not mean the laws governing revealed truth, but those brought to light through the medium of Divine Revelation. Bible laws are not new, arbitrary enactments,

but simply recognitions and proclamations of that part of a universal law system relating to the moral and spiritual universe.

Law is a rule of action, as it relates to man, whether it be social, civic, moral, or spiritual in its nature. God would govern all things by laws exactly adapted to their respective natures and environments. Law is a universal necessity in the divine government. It is absolutely essential to the harmonious existence of the universe. Everything is, of necessity, under law. God governs the material world by physical laws; the irrational, animal creation by the laws of instinct; but his rational creatures he would regulate and rule by the righteous laws governing civic, social, moral, and religious life.

God sustains several very important relations to our race. He is our Creator, for he made us, and not we ourselves. He is our Preserver, for he upholds us by the might of his (280)



THE SOUL'S AWAKENING.

"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." (Ps. xxiii. 3.)



power. He is our Benefactor, for we are the beneficiaries of his endless bounties. He is our Sovereign, for we are all the subjects of his universal empire. Out of these various relations arise the right to rule over us for our own good and the Divine glory. The Divine law is always designed to better the condition of its subjects. Man is not only conscious of his imperfections, but he is capable of endless culture.

No law is absolute. The Supreme Lawgiver stands infinitely above the law, and maintains its honor, in every emergency, through the Divine merits of one greater than the law. Ritual laws were always subordinate to and servitors of the moral law. They were simply helps by which obedience to the great moral code was made more certain and general. The ceremonial law, hoary with age, was doomed to die. Its bloody altars were destined to pass into oblivion, and its priestly vestments to hang in obscurity save in the annals of human history. The Great Antitype of all its types took with him its many rites, symbols, and ceremonials, and nailed them all to the rugged cross of Calvary.

The law always lies within the Divine control. Hence God works miracles at his own will, at any time. Superhuman acts attest his miraculous power, in all ages of the world's history. It was necessary to its acceptance that Divine Revelation be authenticated by miraculous power. Many who otherwise would have remained skeptical believed on Jesus because of the mighty works which he and his apostles did in their presence. But these miracles were manifestations of Divine wisdom as well as of Infinite power. Each one had its lesson of life for those in whose presence.

ence and interests they were wrought. The water was turned to wine, the blind restored to sight, the lame made to leap, the leper cleansed, and the dead brought to life that the world might know that Christ was superior to the laws of nature and had power upon earth to forgive sin.

The natural and spiritual realms have a common Author. Both of these kingdoms are governed by the same God, and many of their laws are similar. Hence the appropriateness of the comparisons used by the Savior illustrating the things of the Spirit by those of nature, and riveting conviction through them upon the souls of the sons of men. Our theology may be badly out of harmony with natural laws, but the Bible finds its basis in the very constitution and course True there are radical distinctions between the of nature. natural and spiritual worlds which the laws of nature can never hope to abolish. And yet in the unity of all creation and Divine Revelation, while there is of necessity a complexity of relations and an infinite variety of operations, there must remain the greatest simplicity and harmony of governing laws, whether natural or spiritual, temporal or eternal.

The laws of nature are so many fixed facts, so many eternal truths; and in these facts we are brought face to face with the laws which govern the physical universe—laws universal in their application and infallible in their results. To those who have been initiated into the open secrets of her fixed laws of operations, nature is legible in all her diversified phenomena. For the reign of law in nature is nowhere superseded by that of mystery. And the function of nature's facts is not to prove, but to interpret revealed truth,

nature itself being the symbols of all the beauty and harmony connected with the revealed Word of God.

Nature is capable of improvement by culture. Through the agency of man the animal and vegetable kingdoms have both been carried far beyond their original or natural state already. Man is lord of the lower creation, caring for and culturing those species of animals and plants which are profitable to him, and neglecting or destroying those which are worthless or hurtful to the race.

The laws of nature are coeval with the constitution of all material things, and govern their several movements. But back of all this is found the Creator of matter and the Author and Controller of all its laws. Their power is hinged upon his will and word. He can and does suspend them at his own good pleasure. It is nonsense to talk, as some do, about the penalties of natural laws. They have none. They have their consequences, but no penalties. They relate to matter rather than to mind. They govern the seen rather than the unseen, the temporal rather than the eternal.

God governs nature by natural laws, but he would control his intelligent creatures by revealed law. These revealed laws are either moral or spiritual, or both combined. There is as striking a resemblance between moral and spiritual laws as between their respective characters, but they are not one and the same thing. Spiritual law embodies all there is in the moral law, and much more. Moral law governs the outer conduct, while spiritual law affects the inner life of men. One may observe the former without any reference to the latter, but the observance of the latter always implies the keeping of the former.

Moral law is the will of God in commandments. The Divine will is the supreme law in all the relations of life. As God's subjects we necessarily sustain very intimate relations to him and to each other, out of which naturally and necessarily arise rules of human action governing our conduct toward him and our fellows, and these rules of action controlling our lives, constitute the moral law under which all men have lived. Our relations to each other and to our Maker may change; but this moral law, like the laws of the Medes and Persians, is immutable. It changes not, and changes never. The moral code to which Christ's life of perfect obedience had special reference always required supreme love to God and universal love for mankind. This moral code becomes to us a perfect law of liberty; not because of any change in it, but by virtue of a radical change in us. This change gives a new impulse, a holy inspiration, a spiritual life, which enables us, in spirit, to keep the law.

The moral law is an exact expression of the Divine will, and just as immutable as that will itself. Hence it cannot be repealed or set aside in the interests of any one, but is perpetual in its obligations upon all men everywhere. It is a moral transcript of the Divine nature, rising out of the natural relations existing between the Creator and his accountable creatures. And, having its origin in the very nature and fitness of these relations, it can neither be arbitrary nor mutable. It is a fixed law of the Maker, given to govern the actions of his moral subjects through time and eternity.

The moral law is a mirror which reveals to the soul its guilt and condemnation, but it imparts no strength, it furnishes no assistance to enable the sinner to meet its requirements or satisfy its claims. Its light simply condemns the sinner and leaves him exposed to its curse and dominion. The knowledge of sin is the law—that is, the law makes one cognizant of sin. The gospel did not attempt to supplant this great moral code, but built its mighty fortress of truth upon the two great commandments embodying the very sum and substance of the moral law. This law is not made void, or abrogated even by the exercise of faith in the Savior of the gospel, but, if possible, it is only the more firmly established. The prime object of the gospel is to enable men so to walk in the Spirit that they may keep or fulfill this holy and righteous law of God.

The gospel, instead of modifying the moral law into a milder form, makes it more condemnatory. God did not propose in the gospel to compromise with sin, but the greater the grace resisted, the more heinous are our sins in his sight. An imperfect law, or a perfect law demanding only an imperfect obedience, from a perfect God, is a most ridiculous absurdity. Rather than lower his law to the capabilities of his fallen creatures, he would raise their capabilities to the full measure of the law's requirements. The gospel, as a remedial agent, removes enmity, the essence of sin, from the heart, and implants love, its own essence, in the soul, thus enabling its subjects the better to keep its com-It also furnished a Sacrifice sufficiently mermandments. itorious to atone for all the deficiencies of the saints along this line.

The law in commandment is objective. The law in conscience is subjective. The man violates the objective law,

and there is a feeling of fear. He violates the subjective law, and there is a sense of remorse. In the first instance he sins against the Lawmaker only, but in the second he also sins against himself. Conscience and concreated law are inseparably linked together. Law in conscience gives an inner sense of obligation. It is an internal solar light. It is law written in the heart, and hence it is the heart of Christian ethics—yes, of Christianity itself.

Law is the basis of all good government. Penalty is the life of all good law. Without penalty it is a dead letter. Destroy penalty, and you at the same stroke kill the law, for it at once becomes powerless to protect the good or punish the evil. Penalty is a necessity, because demanded by the general good of the law's subjects. Good laws always demand satisfaction commensurate with the guilt of the criminal. Even God cannot pardon a sinner from mere prerogative. In fact, he has no prerogative which conflicts with the righteous claims of his just and holy laws. Much less, then, could the law pardon a single soul that violates its statutes; for if so, salvation would be by the law rather than by grace. The very nature of this law secures the infliction of its penalty, whenever a subject proves to be a persistent violator of the same. But the execution of its penalty is not always immediate. It is often postponed indefinitely, and sometimes set aside entirely by counteraction.

This moral law is universal. It was designed to govern men and angels as well as every other intelligent creature in God's boundless universe. The first Adam was placed under this law. The commandments given him were not its sum total, it is true, but they involved the underlying principles of the great moral code. This was a manifestation of the moral law well adapted to test the fidelity of the creature to the Creator. Man transgressed, and fell under its fearful penalty of spiritual death. The law could not be abrogated, neither could man be released from its claims. Man could not recall his sin, neither could he balance the account by future obedience.

At this critical juncture Christ steps in with his remedy for sin, meets all the requirements of the violated law in his life of perfect obedience, and establishes its Divine authority forever. To satisfy the equitable claims of the law against our fallen race, Christ had to pay a debt he did not owe. As a man he owed the law perfect obedience, nothing more and nothing less. His spiritual death upon the cross was the satisfaction which lifted the penalty of the Adamic transgression and brought the entire race out under the covenant of redeeming grace.

But Christ's perfect obedience to the moral law released no one from its universal claims on humanity. It is alike obligatory upon Jew and Gentile, saint and sinner, both under the old and new dispensations. It was not abrogated, but established, ratified, and confirmed by the gospel of Jesus Christ. The Savior came not to destroy this grand moral code, but to fulfill all its requirements and satisfy all its claims upon humanity. There is perfect harmony between the Mosaic and the Messianic oracles, or between the law and the gospel. Neither of these grand codes contain elements in opposition to the other; they are simply the counterparts of one grand, symmetrical remedial system. Di-

vine law is a unit, whether moral or spiritual, natural or revealed.

It is difficult sometimes to distinguish between the moral and spiritual in law, yet there is evidently a difference. The moral law has more direct reference to the outer conduct, while the spiritual refers more especially to the inner They interlap and overlap each other at so many points in the life of the true moralist and spiritualist as to render them apparently inseparable and the same. And yet many moralists are entire strangers to spirit law and spirit life, while some real Christians have so far divorced themselves from their obligations to the moral commandments of the Word as to forget that the law has any further claims Such Christians follow Christ at too great a upon them. distance ever to develop grand symmetrical Christian char-The greater the distance between them and their acters. Savior along this line, the less the influence of Divine light and love upon their lives, and the sorer the temptations of the flesh, the world, and the devil.

There is a spiritual realm, governed by spiritual law. No progress along the line of natural or moral development can ever project one into this spiritual sphere. To enter this spiritual kingdom one must be born of the Spirit. The highest type of morality cannot generate spiritual life. The only gateway leading into this spiritual realm is the new birth, and the only key in the universe that will unlock and turn it upon its golden hinges is repentance toward God and faith in the Lord Jesus Christ.

The very essence of this spiritual law is love. Its actuating principles are supreme love to God and universal love for fallen man. The law of love, as laid down in the gospel, is the highest and grandest of all laws. Many specific laws grow out of or radiate from it, while many general laws are implied by, or embodied in, this great spiritual law of love. The law of love should guard and guide us in all our words, works, and ways through life. It should be in full force in all our domestic, social, civic, and business relations, as well as in our spiritual work. Its very essence must be filtered into our inmost being before we can render a life of acceptable obedience to this law of liberty.

This spiritual law lays its obligations upon the very thoughts, intents, and purposes of the sinning soul, that it may send conviction to the same, and thus lead it to the reception of Christ. And no individual nor nation can afford to ignore these wholesome laws of Divine love. Personal and public interests alike hang upon their faithful observance. God may wink at our imperfections and shortcomings, but the law of love cannot sanction a single sin of the soul. No man can be happy in disobedience to this law of spiritual life, if, indeed, he can be spiritually alive at all, in the absence of that love which prompts us to filial obedience to God. The principles of these spiritual laws are eternal; and though men may defy them, they will remain unchanged when their enemies are overtaken by the storms of time, or ingulfed in the vortex of an endless doom.

It is not less a spiritual than a natural law, that, refusing to see, they waive the right of sight. The disuse of functions in either case is inevitably followed by the loss of powers or the decay of faculties. God has given a positive and a negative law by which sinners are to be judged and condemned. One is the sowing and the other is the neglecting to sow process. If we sow to the flesh, we will reap corruption for our sins of commission. If we neglect to sow to the Spirit, there is no escaping the consequences of our sins of omission. But we need not refer all the consequences of our sins to the distant future. The sins of today will find part of their consequences in the sins of tomorrow. Their effects are always felt in this life.

This Divine law of love has been implanted in the very constitution of humanity, and written upon the hearts of all men, so that those who have not received the revealed will and Word of God might be a law unto themselves. The circle of this righteous law also bounds on every side the personal liberty of its many subjects; and all beyond these boundaries is license, not liberty. Love to God and love to man are the two fundamental commandments of the law of spiritual life, and upon these two hang all the Mosaic law and the prophets; and upon these two, so far as law is to affect our lives, must be based all our hopes of successfully marching over the Royal Road leading through grace to glory and to God.

There are several different kinds of laws spoken of in the Bible. The Old Testament presents us with the Adamic law, which relates especially to the Divine requirements of Adam in his original state of purity and holiness. It also gives us the Mosaic law, which includes the great decalogue of commandments and all the moral obligations rising out of or embodied in these commandments. It speaks of the Ritualistic law, referring to the rules and regulations governing the rites and ceremonies of the visible Church under the old

Jewish dispensation. It talks of the Ceremonial law, a law almost, if not altogether, identical with the Ritualistic law. It introduces us to the Levitical law, pointing out the peculiar features and functions of the Levites as the Divinely appointed ministers in the tabernacle services of the most High God. It also calls our attention to the Political law that governed the Children of Israel, as a nation, under their judges and rulers after the death of Moses and Joshua.

The New Testament speaks of the carnal law in opposition to the law of the Spirit. It also talks about the law of works, in contradistinction to the law of faith, looking away from self to the all-prevailing merits of a Sacrificial Savior. But its cardinal law is the law of love. This is the bed rock upon which it builds the citadel of all our earthly hopes to a heavenly inheritance, when the fleeting years of time shall have glided away into the long ages of an endless eternity.

Continuity is the law of laws in the legal realm. It is an all-embracing unity, extending throughout the universe of matter, mind, and spirit. We cannot conceive of a region where this principle of continuity does not prevail. The law of life, for illustration, is universal. Wherever life is found it has its origin from preëxisting life, and is governed by the same continuous law. There is one law for all life, whether vegetable, animal, natural, or spiritual; and this law operates wherever life in any form is found. That law is, that life is essential to the production of life. Science has settled the question by actual test, and ascertained the fact that life can spring only from the touch of life. The effort in the realm of nature to generate the living out of the dead has proved a signal failure.

And yet the dogma of spontaneous spiritual generation is a current misconception of the doctrine of the new birth, even among men of culture. It is evidently a doctrine, though preached from thousands of modern pulpits, which is out of harmony with the fundamental doctrines of the gospel of Jesus Christ, and abortive to the salvation of sinful souls. Spiritual life is not of spontaneous self-generation; and no man ever grew gradually better and better until by his own efforts at right living he evolved even the germ of a spiritual life out of a soul dead in trespasses and in sins. Spiritual life is much more than a mere normal development of the natural or moral man into a physical giant or a moral hero. It is the gift of the Spirit of Life imparted to the dead soul in the act of regeneration—the new or spiritual birth.

There is a strange border land in nature, between the living and the dead—the organic and the inorganic kingdoms—that can be crossed in but one way. There is no passage from the mineral to the vegetable kingdom but by or through the agency of vegetable life. So there is in the spiritual world a border land between the living and the dead which is ever guarded by the law of life, and can only be crossed in one way, and that is through the process of a vital life-giving regeneration. We might as well look for the gradual infusion of the life principle into dead, inert matter and its sure development until, in the process of time, it reaches the highest state of vitality, as ever to expect a soul dead in sin by its own evolutions from bad to good, from good to better, and from better to best, at last to attain to life eternal.

The door between the living and the dead in the natural world is shut, bolted, and barred; and no dead matter can

ever open it, for it is guarded by the law of life. And just so the door between the living and the dead in the spiritual world is closed, locked, and sealed; so that no dead soul can ever open it, for it too is guarded by the law of life, and no mental effort, moral energy, evolution of character, nor mere change of earthly environment can ever vitalize a single dead soul with the principle of spiritual life. Except a soul be born of the Spirit, it will remain lifeless forever, for life depends upon contact with the living for its existence. It cannot be originated by the dead. There is no life either in nature or grace without its antecedent life. Religion, like nature, is destitute of the power of spontaneous generation. Christ is the source of all spiritual life, and he only who hath the Son can have this spiritual and eternal life.



CHAPTER XVI.

THE GOSPEL OF CHRIST.

For I am not ashamed of the Gospel of Christ. (Rom. i. 16.)

HE Gospel reveals the glory of Christ in its cloudless splendors. It gives to his entire life a higher and holier sweep than that allotted to any mere mortal man. It presents his regal admin-

istration as one of justice, and his kingly reign as one of righteousness. It places him upon the throne of his father David as King of kings, in the full sweep of royal authority, dispensing his magnificent gifts of grace alike to all men the world over. The consummation of his glorious reign will be universal.

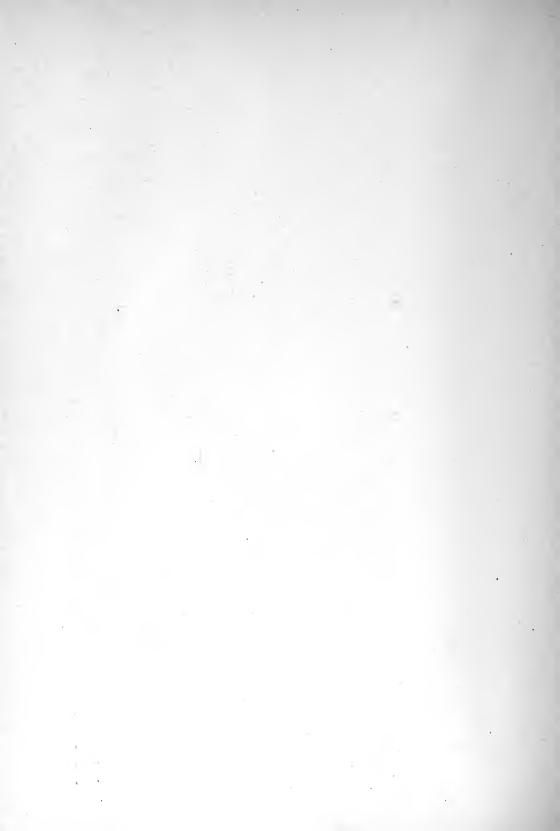
The Christ of the Gospel, in his incarnation, life, and death, filled to the letter the prophetic delineation of the world's Promised Messiah, and the miraculous power he possessed was simply the seal of heaven to the Messiah's mission of love and mercy to a lost and ruined race.

John the Baptist was the forerunner of Christ. He came in the spirit and power of Elijah, as a messenger of heaven. His ways were in the wilderness and along the banks of the sacred Jordan. His voice bore solemn messages from the eternal world as he proclaimed the presence of the long-promised Messiah, and predicted the reëstablishment upon a firmer foundation of his spiritual kingdom on the earth. John was the harbinger who heralded the coming of a hap(296)



THE CHRIST OF THE GOSPEL. (Plockhorst.)

"Thou art the Christ, the Son of the living God." (Matt. xvt. 16.)



pier, holier day for sinning and sorrowing humanity, the dawning of a brighter and better age for the human family.

The gray dawn of the morning was visible in the east. A beam of celestial light, bursting upon the horizon of time, soon culminated in a beautiful Morning Star which hung in hope over the Messianic manger of Bethlehem. A strange feeling thrilled the world and electrified the universe. Earth, hell, and heaven were all in a state of extreme excitement and uncommon commotion. An event in whose issues were involved the greatest interests of time was about to transpire. It was of such vital importance to man that the very destiny of the race depended upon the results of the pending crisis. Angelic legions crowded the firmament from zenith to horizon, as interested witnesses of the greatest event on record. Demons of darkness forsook the deepest dungeons of hell, to prevent, if possible, the rising of the Sun of Righteousness upon this dark and benighted world; while poor fallen man waited, vacillating between hope and despair for the coming day of his long-looked-for deliverance.

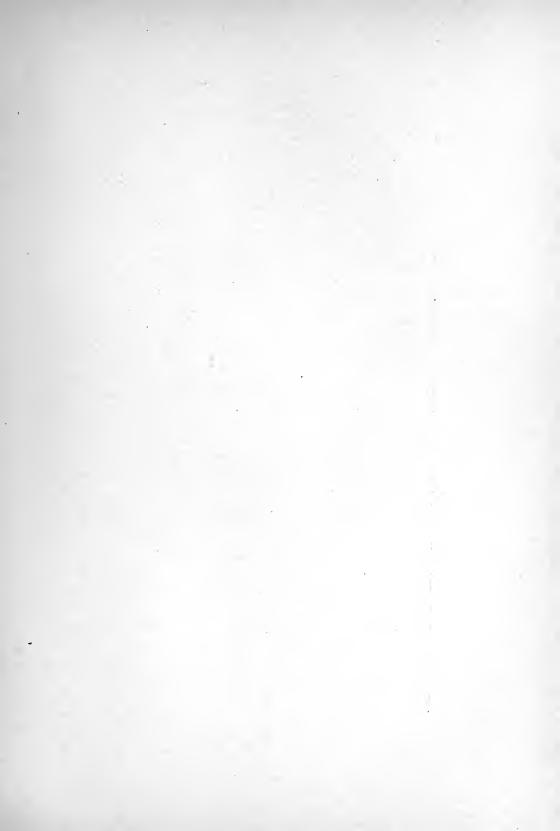
For a season no seers or sages had predicted the humble advent and regal reign of the Righteous One. Nor had any one recently announced the vengeance of Divine wrath upon the workers of iniquity. And yet his incarnation was the culmination of ancient prophecy, and the foundation of modern faith. The world needed no longer to look for a Promised Redeemer, but simply to accept the Manifested Messiah.

In the holy hush of night, heaven stooping low, whispered the good news to the listening earth, Glory to God in the highest. And after the angel band had spread their silvery wings and floated far up the steeps of heaven, from the radiant skies fell back the sweet refrain, And on earth peace and good will toward men.

This incarnation was the veiling rather than the revealing of the Divine power and glory. It was the sun behind the clouds with its splendors breaking through the gloom at intervals to indicate the presence of the Divine glory in its associations with human weakness. And yet it was the dawning of a new era upon the world—an era of light and life and love—which superseded a long reign of darkness and death. It was the ushering in of the Gospel era with its reign of righteousness, tendering light and life to all the world.

In the person of Jesus we have the mysterious union of the Infinite with the finite; the human with the Divine. He was verily God manifested in the flesh—Divinity conjoined to humanity. But in his manifestation there was no fourth person added to the Holy Trinity. It was simply the manifestation in human form of a Divine Being, eternal in his existence. In him Infinity simply coupled itself onto the finite. He took upon himself our nature; and in his humanity became what Adam was before the fall—the Representative of his race, bearing a similar relation to humanity and Divinity, to sin and righteousness. In the life work of this Dual Savior the human and the Divine were together in thought and word and act. In his life there is a revelation of duty, and in his death a manifestation of love and mercy for all mankind.

The life of Christ was unique. It moved along on the same matchless and majestic plane from his mysterious ad-





THE LIGHT OF THE WORLD. (Holman Hunt.)

"I am the light of the world." (John viii. 12.)

vent to his marvelous ascension. Approach it when you will, or touch it when you may, from his birth in Bethlehem to his crucifixion upon the cross, and you will find it perfectly consistent in all its words, works, and ways. There are spots upon the sun, but the Son of God was without spot or blemish. There was no guile in his mouth, no guilt in his heart, and no sin in his soul. His motto was supreme love for God, and unfeigned love for his fellows. His precepts and practices were alike pure and sublime. He was entirely free from all the prejudices of his age. Hence his doctrines were both beautiful and true. He was sincere, honest, upright, and just in all he said or did. His manners were sweet and his maxims profound. His mind was as clear as the crystal fountains, and his morals as pure as their silver streams. Pure in heart, stainless in character, and sinless in life, he was preëminently

THE LIGHT OF THE WORLD.

Christ is the center of revealed truth. He is the Sun of Righteousness, banishing darkness with his beams of celestial light. He is the Ideal Character of the ages, the One Model Man, which we are to imitate as we mix and mingle with our fellows along the line of life. He is the Central Figure in human history, the one Historic Personage of time. He is the mystery of mysteries, the miracle of all ages, God manifest in the flesh.

Christ was preëminently in his life and character the brightest and best exemplar the world ever had. There have been many good men—men of God, men after God's own heart, who lived and walked with God, and are not because

God took them to himself—but there have been none like Christ, the God-man. No other man ever lived a life so pure or exhibited a character so commanding in its influence as was that of the Immaculate Son of God. The counterpart of this matchless life lies beyond the reach of an incarnate angel. There is no other man whose records do not reveal some spot or blemish upon the escutcheon of his moral character, to dim the radiance of life and pale the splendors of his otherwise faultless example. Christ was the sublime personification of personal purity, the living incarnation of sacred truth, and the vital embodiment of Divine love.

His teachings are well adapted to the minds of the great masses of mankind. Humanity learns the lessons of life much more readily by example than by precept. Theory without practice, or practice without example, will never lead men successfully from the lower to the higher planes of life. No system of instruction is perfect which stops short of both precept and example.

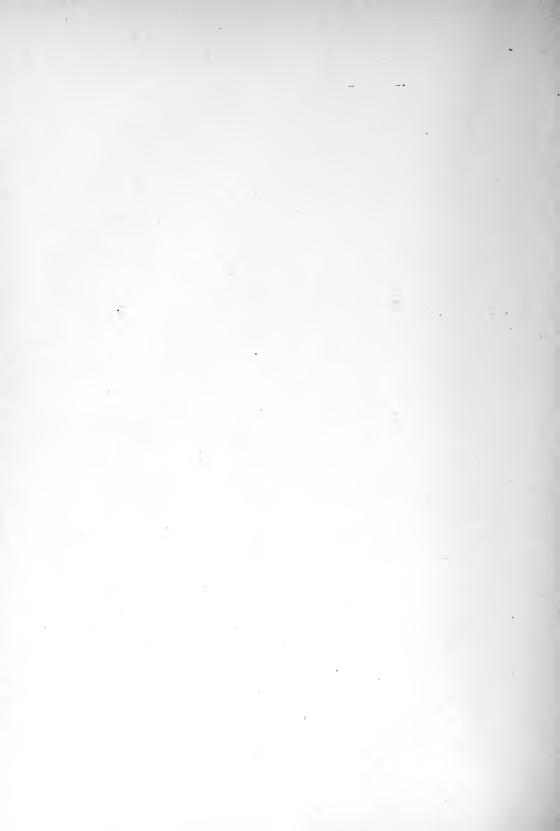
Christ and his teachings are inseparably connected. To accept one is to receive both. Hence the power of his precepts over the lives of those who embrace him as their Personal Savior. The Great Teacher and his lessons of love sustain to each other a relation similar to that existing between the fountain and its limpid stream, or the sun and its golden light. One is the Origin and the other the offspring—one the Originator and the other the outgrowth—one is the Source and the other the medium of all earthly blessings. These lessons of love, with their Christlike precepts and principles, bring light and life to a wicked world.

Those who receive these sacred truths into good and hon-



THE GREAT TEACHER. (Hofmann.)

"Rabbi, we know that thou art a teacher, come from God." (John iii. 2.)



est hearts naturally reveal the spirit of Christ in their lives. Jesus is the perfect model held constantly before the eyes of those who accept his teachings. The result is a spiritual transformation which takes on more and more of the likeness of Christ. These lessons of love carry with them the light of endless joy for the heart, and the blessedness of eternal life for the soul saved by Divine grace. Only let these gracious truths find lodgment in the heart of erring, sinful humanity, and in sentiment and song they will mix and mingle with the finer feelings and sweeter emotions of the penitent soul, until its longings for life are lost in the joys of an endless salvation.

The secret of Christ's success is found in the fact that he kept himself in constant contact with humanity in all its wants and woes. No law, traditional or ceremonial, could close his sympathetic heart against the appeals of the outcast leper or the penitence of the lost sinner. He came to seek and to save all classes and conditions of humanity, whether within or without either the highest or humblest circles of society. He tendered the clasp of a brother's hand and the warmth of a brother's heart to all men. He came both to seek and to save even the chief of sinners. The world needed just such a Savior as it found in this Friend of Publicans, one who would reach down to the lowest stratum of society and lift lost men and women up to glory and to God.

As sure as the sunshine scatters darkness, vitalizes the perishing seed, and matures the luscious fruit or fragrant flower, so sure will the sunlight of a Savior's love received in the human heart dispel the gloom, quicken the dead soul, and develop all its spiritual faculties until it hangs loaded

with golden fruitage. Only let the heavenly light come in, and more life and better life is sure to follow. But sweep the world clear of everything that bears the name or nature of Christ, and spiritual darkness and death will reign supreme over all the earth.

The saving truths of the Gospel, when appropriated by faith, necessarily bring into happy, harmonious activity all the spiritual faculties of the saved soul. Man has only to choose life eternal, and nourish his soul daily by abiding as a vital branch in the Living Vine, and Christ will be found in him constantly, the hope of eternal glory.

Salvation implies a relation between the Savior and the saved, at once vital, personal, and spiritual. Christ is the goal of spiritual evolution. He makes the Christian, and not the Christian himself, and through his Spirit we are always evolved in the direction of his own sinless perfection. And wherever this Gospel has been preached in its purity and power the people have always advanced in intellectual and moral standing as well as in spiritual life. The radiations or far-reaching influences of this Gospel have gone beyond the direct agencies of the great Remedial System as a soul-saving power. Even the leaders of modern thought, though antagonistic to the spirit of Christianity, have oft felt the effects of these secret influences upon their own The Gospel seems to have one purpose minds and hearts. paramount to all others in imparting its lessons of life and love as embodied in the story of the cross, and that is to fill the whole earth with the Spirit of Christ. This is the burden of all its teachings and the goal to which it directs all its faithful followers everywhere. This Gospel, with its

spiritual law of love, is but the Divine portraiture of its Consecrated Author, with his life of loving devotion to the welfare of the wide, wide world. And the world wants to sit at the feet of Christ, and drink in more and more his wonderful words of wisdom and grace.

The spirit and genius of the Gospel are in perfect harmony with the world's highest interests. It contemplates the amelioration of the condition and the elevation of the status of all who accept its sacred truths and practice its precious precepts. It extends its invitations of love and mercy to all mankind. Its promises of present and future blessings are made alike in good faith to every man upon the same conditions of repentance, faith, and continued obedience and love. The rich and bountiful provisions of the Gospel make salvation possible to every man, but they do not absolutely or unconditionally necessitate the salvation of a single soul. The call is universal, and sufficient light to respond is given to every man, through Christ, the Light This is the Light which lighteth every man's of the world head and heart that cometh into the world. But, while many are called, few accept the Light and are chosen, because most men prefer darkness and death eternal to light and life everlasting.

The Gospel presents inducements best calculated to attract our attention and engage our thoughts. It appeals to our hopes and fears, affections and aversions, judgment, reason, and conscience. It sets forth the fullness of the Father's affection and the tenderness of a Savior's love. In fact, its lessons are all lessons of love, and its bloody cross the very embodiment of Divine love. It presents the merits of

Christ's obedience as commensurate with the fearful consequences of Adam's disobedience, and his grace as fully equal to the exigencies of every emergency. In short, it presents Christ as the only remedy for sin, the compeer of angels, the wonder of the universe, and the crowning gift of creation's beneficent God.

And yet it recognizes the fact that man's eternal destiny hangs pivoted on his own volition. It says he may be saved if he will, but will be lost if he wills not to be saved. Life and death are placed before him, and he must choose the one and live, or the other and die. There is no other alternative. Choose he will, because choose he must. The will is the seat of volition. It is not an entity, but simply the mind in action. The Divine will itself is a nonentity. It is simply the activity of the Divine mind in its endless circle of volitions.

The Gospel makes man's free agency relate alike to his earthly interests and his eternal destiny. It makes freedom of choice necessary to any moral distinction between virtue and vice. It is in perfect accord with our consciousness of freedom in choice between good and evil, and hence joins us in condemning ourselves when we do the wrong, and in self-approval when we lay hold of the right. The Gospel could not censure wrongdoers as it does did it not know them to be free both in will and word, in volition and action. But all civil as well as sacred laws assume that men are ordinarily free to choose between the right and the wrong; and a verdict of guilty is always anticipated by justice where crime is willfully, meanly, or maliciously perpetrated.

The rewards and penalties of the statutory laws of all

lands are evidently designed to encourage virtue and prevent vice, and are necessarily based on the freedom in choice on the part of the populace everywhere recognized by the lawmaking power.

This freedom of will necessarily implies the right of choice between the good and the evil, and grace to enable us to do the right. The will is always at liberty to take its own course. There are many motives, it is true, to influence, but no cause to coerce, the will in its liberty of choice. Necessity in choice would not only destroy man's free agency, but also his accountability, and render punishment for disobedience abhorrent to every sense of justice. The privilege to accept or reject the Gospel is the only ground upon which the future punishment it threatens could reasonably rest. It is, choose life and live, or death and die. sovereignty itself does not contradict nor interfere in the least with man's free agency. Man cannot be the less free because God is a Divine Sovereign. This free agency consists in the self-directing power of the mind or spirit in man, in the free activity of the unfettered will of man in its libertyloving scope of endless volition.

But the Christ of this Gospel came not as a great Despotic Sovereign, but as a mighty Moral Reformer and Spiritual Redeemer. He came as a Savior, infinite in greatness and in grace. Even the prerogatives of the Messiahship were not arbitrarily assumed by the meek and merciful Savior. He rested his claims upon Divine testimony. The working of miracles, such as healing the sick, raising the dead, and pardoning sin, all attested his heaven-born mission prior to any public declaration upon his part to the effect that he

was the world's long looked-for Messiah. The miraculous manifestations connected with his incarnation were sufficient revelations of his Divinity to clothe his person and history with a halo of glory that has through all succeeding ages aided in drawing men and women in admiration to the cross of Calvary.

True, these evidences of the Divine in Christ were often shaded by the humbler walks and works of his earthly mission. His sufferings of body, sorrows of heart, and agonies of soul all conspired to exhibit his humanity to the overshadowing of his Divine majesty and eternal glory. But we too often forget that, while he stooped to the lowest bent of humiliation in the flesh, he was raised to the highest pitch of exaltation in the Spirit. For, on the other hand, the matchless purity of his life, the sacrificial character of his death, his triumphant resurrection and glorious ascension manifested his Divinity to the concealment largely of his humanity. And thus the humble and exalted Christ bridged over the fearful gulf between the finite and the Infinite, between Offended God and offending man.

The advent, then, of heaven's long-promised Messiah is a verity no longer to be called in question, even by the most illiterate of earth who face an open Bible; for the birth of Jesus, though regarded by some as a mere fiction not less fanciful than the most extravagant dreams of Oriental romance, is nevertheless a fact fully as well authenicated by the wonderful changes it has wrought in the world's history as any event that graces the records of time. His appearance was a visit of the Day-Star from on high, the turning point in the world's history. His advent was the rising of

the Sun of Righteousness, with healing in his beams, upon all the nations of the earth. The Incarnate Word was the Wonderful One, the Mighty God, the Prince of Peace. Hence, at his birth, from the courts of heaven to the plains of earth, resounded the glad song of the heavenly hosts, Glory to God in the highest, and on earth peace and good will toward men.

It was heard at the midnight hour,
That wondrous song of old,
Sung by the angel choir,
Armed with harps of gold.
Glory in the highest, glory
To our earth-born King;
Peace and good will be our story,
So the fair angels sing.

Down the radiant skies they pour,
At least a million strong,
To praise him they adore,
And sing their matchless song.
Above earth's sad and lonely plains
They furl their snowy wings,
And in their sweetest, grandest strains
The blessed angels sing.

Yet sin and death have battled long
Against this peaceful reign.
Two thousand years of wrong
Have echoed to the holy strains.
Still warring men refuse to hear,
In honor of our King,
Token of our Jubilee Year,
The song that angels sing.

But soon will the glad years roll round
Which ancient bards foretold,
With pristine glory crowned,
Bring back the envied age of gold.
Then Peace o'er all the world shall throw.
Her mantle white and long,
And all the ransomed hosts below,
Join in the glory song.

Glory to God in highest strains;
Glory, the blue vaults ring;
Peace on earth, good will t' men;
All hail! the King of kings!
Heaven and earth, the strains prolong;
Millions of ransomed ones,
Join the chorus in endless song,
Glory to God the Son.

But the Gospel of Christ is a Gospel of good works. Good works are not the cause but the effect of salvation. They are the legitimate fruits of the Spirit rather than of the flesh. They are simply so many signs of spiritual life in the soul. They are among the best evidences of vital godliness in the Christian life, just as respiration is a satisfactory evidence of remaining life in the natural man. We have the most marvelous manifestations of good works in the life-examples of the Blessed Savior himself ever left upon record for our imitation. But nowhere is it intimated that these good works made him a better man. No, they were simply evidences of his innate goodness; overflowings of a fountain full of love for his fellow-men, and a heart thoroughly consecrated to the service of his heavenly Father. So we are not to be saved because of our good works, but our good works are to be evidence to the world of our saved relation with Christ. Not even by works of righteousness which we have done, but according to the rich provisions of Divine grace, we are saved by the regenerating and renewing work of the Holy Spirit.

By grace are ye saved, which salvation is the free and unmerited gift of God. But we are to be rewarded for all our good works, even to the ministering of a cup of cold water in his name.

The Gospel of Christ is a Gospel of Repentance, not of penance. Evangelical repentance is a sorrow for sin, not merely because of its fearful consequences, but more especially in view of its nature and heinousness in the sight of God. It is a godly sorrow that leads one to turn away from his sins and accept Christ as his own personal Savior. It is much more than a mere resolution to reform one's life. It is a cup of wormwood and gall which none but the broken heart and contrite spirit will press to the lips and drain to the dregs.

This Gospel of Christ is also most emphatically a Gospel of Faith. There is scarcely a paragraph in the New Testament in which faith in Christ is not either expressed or implied. The Divine blessings in the hands of the Incarnate Son while in the flesh hung contingent upon the exercise of accredited faith. According to the faith of his followers he conferred upon them the desired favors. He had no special blessing for unbelieving hearts. Salvation is conditioned upon faith, not because of any intrinsic value or merit to be found in it, but because it brings the sinner into fellowship with the Son, whose Divine presence ever tends to chase

away the shadows as well as the substance of sin from the soul.

Faith has no abstract existence, and hence could not be a direct gift from God. Like thought, it is inseparable from the agent who exercises it, and hence is of necessity the act of the creature. But the ability and disposition to exercise saving faith in Christ are evidently the gifts of God.

There are different degrees of faith. Some have but little, others medium, and still others great faith. Some are weak, while others are strong in the faith. These have mustard seed, while those have mountainlike faith. Faith takes a more or less extensive range relative to the number of objects embraced. We also embrace these objects with different degrees of confidence and assurance.

Evangelical faith is not a mere intellectual opinion. It is not head knowledge, but heart acknowledgment, leading to a vital union between the spirits of the human and the Divine. This faith makes spiritual objects present entities to the saved soul. It is the strongest persuasion of the reality of things hoped for, the clearest possible demonstration of things invisible and eternal.

The faith of the Gospel, then, implies much more than a cold, calculating assent of a speculative mind to its sacred truths. It reaches beyond man's intellectual and moral faculties, and takes hold upon his spiritual powers and consecrates them all to the service of his God. A man's head may be perfectly level while his heart, like that of Simon Magus, is far from being right in the sight of God. The wicked, like the demons of hell, may believe with the head every essential truth of the Gospel, while with the heart they

hate God and all that is just and good. This saving faith, then, is no mere intellectual process. It is the most implicit heart trust, the spiritual telescope which reveals the richest and most ravishing secrets of this mysterious Gospel of Christ.

The Gospel of Christ is also a Gospel of Love. We have a marvelous mingling of love and mercy in the obedient life and sacrificial death of the Savior; and the sympathetic heart of the Affectionate Nazarene still throbs in love throes for a wicked world. Love for Christ is the great motive power of the Gospel. Supreme love for him is a positive good in the human soul. For when our affinity for him is once fastened with the iron bands of faith we shall revolve forever in the orbit of Divine love. Christ being both human and Divine we cannot love him supremely without fulfilling the whole law of the New Covenant, in loving with all our ransomed powers the true God and the true man, who is in the Divine image and after the Divine likeness. Christ is the depository of Divine power for his followers. He is the center of our common Christianity. All its love circles round, and all its life centers in him. He is its Alpha and Omega, its beginning and its end, its all in all. He is the great Sun of the Gospel System. Around him incidentally hangs a halo of glory which dazzles the eyes and inspires the hearts of the Christian world. His light imparts love and obedience to the human soul, and produces good works in the human life. So if we love them for whom we labor less, we will labor to make them like him whom we love most.

The Gospel of Christ is most emphatically a Gospel of Life. Existence is not life, and does not necessarily imply

a living state; for dead things exist just as surely as the living. Christ brought life and immortality to light through the Gospel. And he that hath the Son hath eternal life. For to know God the Father is life eternal. But we can only know him as he is revealed to us by the Son, through the Spirit. For it takes the Infinite to reveal the Infinite to the finite. If we want to know anything about God, we must go to a Divine Being for that knowledge. For all information concerning Deity lies within its own environments, and must come either directly or indirectly from a Divine Being.

Spiritual life is as real to those who possess it as natural life. It is something definite and resident in the soul of every true believer. It is these life and love principles above everything else that distinguish Christianity from all other religions, and constitute God's children a peculiar people, a royal priesthood, a holy nation. The Spirit of Christ dwells in them consciously, and is to them the fountain of continued life.

This life of the fully saved soul is eternal, because its spiritual environment is eternal. The one cannot cease while the other continues to exist.

Science says that eternal life is uninterrupted correspondence with a perfect environment. Eternal life demands an eternal environment in harmony with its continued existence, and with such environment life is necessarily a most fruitful plant, a germ destined to reach the most perfect development. God is just such an environment to the life principle which he plants in the believer's soul at regeneration, and which in turn is hid with Christ in God. Hence life eternal is to know

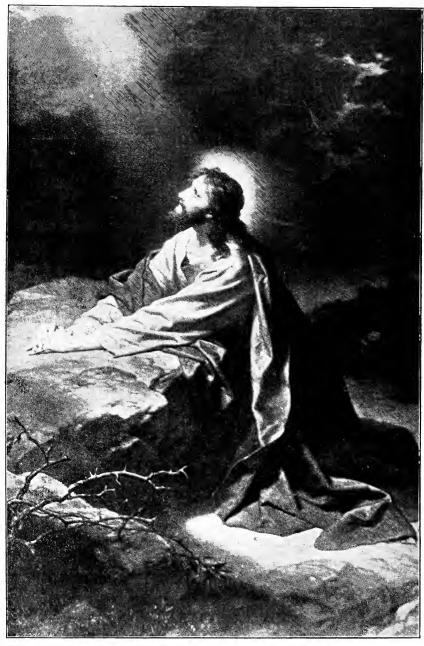
God, whom to know aright is to be in correspondence with him as a perfect environment. In Scripture language this simply means constant communion with God. So the soul that enters into this communion or correspondence must in the very nature of things live forever. Life of any kind is simply a correspondence with its surrounding environment, and can cease only with its cessation. But Jesus is the great Spiritual Sun of his own Life-giving Gospel, ever shining brighter and brighter as the centuries roll away. And the farther we advance in the divine life the more resplendent shines the Gospel Sun to us; and the higher we ascend the spiritual mount the more intense his beams of light and life, and the more radiant and glorious the manifestations of his unspeakable wisdom and matchless love. He came into this world that his followers might have life, and that they might have it more abundantly and eternally.

The Gospel of Christ has not fully accomplished its mission with a man until its truths have become so completely inwrought in the soul as to perfectly transform the life character of the individual. The doctrines of the Gospel are all means to an end, and that end is the development of the highest type of Christian character possible under the existing environment. This Gospel is the science of spiritual life. It points out the way to heaven so plainly that the wayfaring fool need not err therein. Its precious truths tend to repress the baser and develop the nobler traits of human character, and thus to elevate and refine human nature and ally it to the Divine.

The eternal truths of the Gospel carry with them the same restorative and preserving power to-day that they pos-

sessed eighteen centuries ago. The same cause will always produce the same effect, notwithstanding the lapse of inter-Running, like the sun, from east to west, the vening ages. Gospel soon found its every creature under heaven. early conquests of Christianity looked to its final triumph in this world and its ultimate and glorious consummation in the world to come. However, the course of the Gospel has been one of long and terrible conflict. The evil powers of earth, allied with the fiendish powers of hell, have marshaled their combined forces against it, and the battle has been hot and heavy, long and fearful. But a combination of the grand resultant forces of the Gospel will ultimately overthrow the powers of darkness, and unite the world in the bonds of sympathy, fellowship, and love. But not till the Golden Age shall dawn, the Golden Rule govern all lives, then the world will echo to the millennial reign of Christ for a thousand years; for his dominion is to be triumphant, universal, and eternal.





OUR REDEEMER. (Hofmann.)

"For 1 know that my Redeemer liveth." (Job xix. 25.)

CHAPTER XVII.

THE DEATH OF CHRIST.

Christ died for the ungodly. (Rom. v. 6.)

EATH is simply the opposite of life. As it re-

lates to man it is threefold: natural, spiritual, and eternal. Natural life is the result of a mysterious union of soul and body, and natural death is the consequence of a separation of soul and body. Spiritual life is the offspring of a union and communion of a human with the Divine Spirit, and spiritual death is merely the absence of this spiritual life. Eternal life consists in the union of natural and spiritual life eternally perpetuated, while eternal death is more than the mere absence of eter-It is natural life, apart from the spiritual, spending nal life. an eternity in the darkness of spiritual death. It is a reunited soul and body paying the eternal death penalty of the covenant of redeeming grace. It is endless despair in the regions of eternal night. It is the fearful state of the lost, wandering in the blackness of darkness, amid the howlings of demons, the shrieks of the damned, and the angry surgings of the fiery billows of the bottomless pit throughout the ceaseless ages of a never-ending eternity.

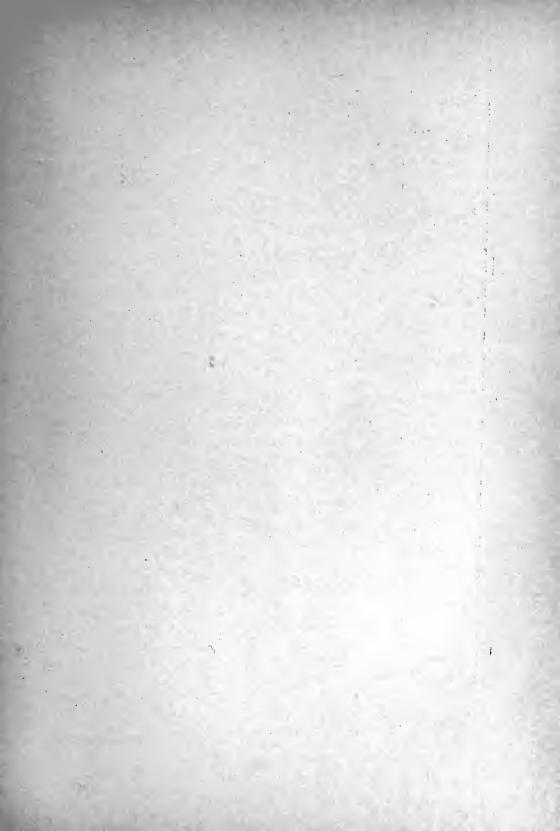
But life usually antedates death. Christ must needs live before he could die. His birth was essential to his being; his advent, to his exit; his life, to his death. So he came in the fullness of time, when the way for his coming had been fully prepared. The world was anxiously waiting his ap-

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pearance. All experiments looking to the restoration of fallen man had proven futile. Failure had been written upon every proposed remedy for sin. The oracles of the wise had melted away with the mists of the morning. The songs of sages had returned no echoes as tokens of the truthfulness of their predictions. And the prayers of priests had brought no relief to this wicked world. Idolatry increased the darkness, and hope was giving way to despair, when the Sun of Righteousness arose with healing in his wings, and the Desire of all Nations made his advent on the earth.

Jesus was born in the humble city of David, the home of the poor but regal line of the royal singer of Israel. He was reared in the humble town of Nazareth, out of which, it was thought by the aristocracy, no good thing could possibly come. But, thank God, he died upon Calvary, once shameful and ignominious, but now grand and glorious Calvary, heaven's own sacrificial altar, upon which she laid her great Love Offering for the sins of the whole world.

The life of Christ was indeed a unique one. It was necessarily a combination of the natural, spiritual, and eternal, since it was a union of both the human and the Divine. It carried with it all the essentials belonging both to humanity and Divinity. Many of its manifestations were purely human, while others were just as purely Divine. But from the beginning to the close of his public ministry manifestations, both human and Divine, were mysteriously mingled in the life and labors of this God-man. He was man to the senses, but God to the souls of sinners. The distinctions between the human and the Divine in his life were clearly seen and easily recognized. This life of love and labor, culminating,





A PRISONER.

"And they led Jesus away to the high priest." (Mark xiv. 53.)

as it did, in the apprehension, trial, and crucifixion of the World's Messiah, is the greatest tragedy of the ages.

The character of Christ was an original one. It was unlike all others, it was human; and yet, above the human, it was Divine; but not all Divine. Like his life, it was a combination of the earthly and the heavenly. It shone resplendent among the grandest characters the world had ever known. In comparison with all others, it was transcendently grand and glorious. It was preëminently the model character of the ages.

Christ sought usefulness, rather than popularity. He valued holiness infinitely above happiness. He preferred purity of heart to moral pretensions. He placed a higher estimate upon character than he did upon reputation. He mingled with the poor, though courted by the rich. He was content with poverty, though tempted with all the kingdoms of this world. He trod the humbler walks of life, while the multitudes were anxious to exalt him to the royal throne of his father David. He chose his Father's will rather than his own. He surrendered to his enemies, with legions of angels ready for his rescue. And he finally passed through the trying ordeal of death, though himself the Prince of Life.

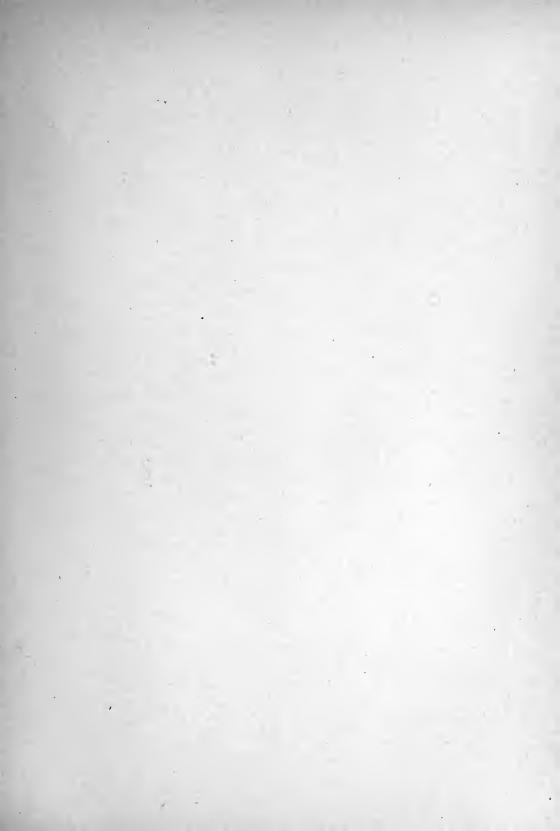
Christ's death was preceded by a great deal of suffering, but he was an Innocent Sufferer, conscious of a guiltless soul. Only criminals are guilty. Human guilt was not, could not, have been transferred to the Divine Christ. Crime and guilt are inseparable companions. So guilt is inseparable from sin, and hence was not transferable from the wicked to the Just; but the consequences of sin may be, and often are, shared by others. Even its direct penalty may be trans-

ferred to, and paid by, another. Christ had no guilt of his own; neither did he assume that of others. The Innocent One suffered that the guilty ones might go free. The Blessed One was accursed that the accursed ones might be blessed. The Living One died that the dead ones might live again.

The sufferings of Christ doubtless antedate his birth, nor did they cease with his ascension. Sufferings of pity and compassion moved his great warm heart for fallen humanity ere our first parents were driven from their earthly Paradise; and sufferings of sympathy and commiseration will accompany his intercessory prayers until the last lost sinner who will lay hold of the hope set before him is eternally saved.

But, added to the above, the flesh brought with it the sufferings of limitation, misrepresentation, and humiliation, such as no other being had ever before experienced. Then there was his mental torture, bodily anguish, and soul agony without a parallel in the archives of human history. Christ suffered both as the Son of Man and as the Son of God. His whole nature, his entire being, felt the pangs of sorrow and the agonies of soul endured in the bloody garden and upon the cruel cross. These sufferings spiritualized his human susceptibilities and naturalized his Divine sympathies, until he attained to perfection as the Captain of our Salvation.

Christ's death upon the cross was evidently twofold. It was a dual death. It was both spiritual and natural. He experienced first the separation of spirits, when he said: My God, my God, why hast thou forsaken me! He afterwards experienced the separation of soul and body, when he cried with a loud voice, gave up the ghost, and died.





THE CRUEL CROSS. (L. Thiersch.)

"And he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha. (John xix. 17, R. V.)

This dual death, as we shall see, was in keeping with his heaven-born mission, which was both to redeem and to save the world.

This twofold death of Christ was entirely unselfish. looked not to his own, but to the interests of others. ishness has ever been the burden of human hopes, but the bane of human happiness. Here we have the only unselfish sacrifice of life for love the world has ever known. were no personal ends to attain; neither was there any treasonable design in the purposes of Jesus against the kingdoms of this world. The sole object of his earthly mission was to build up a spiritual empire, on the principles of truth and love, that would ultimately become universal in its sweep and sway over the regenerate hearts and renewed spirits of all its loyal subjects. In this matchless death the Divine love shone forth in all its pristine glory. The Dying Lord not only forgot his own interests and forgave his bitterest enemies, but during the most intense agonies of his dying passion his own wants were lost in his longings after their eternal happiness.

This death was absolutely essential to the redemption and salvation of the world. God could neither redeem nor save our race in any other way. This dual death upon the cross carries with it a sublime and glorious significance only in the light of its absolute necessity to the redemption and salvation of mankind. The penalty had to be paid in order to our deliverance from the condemnation of the law, and without the shedding of his sacrificial blood there could have been no remission of our personal sins.

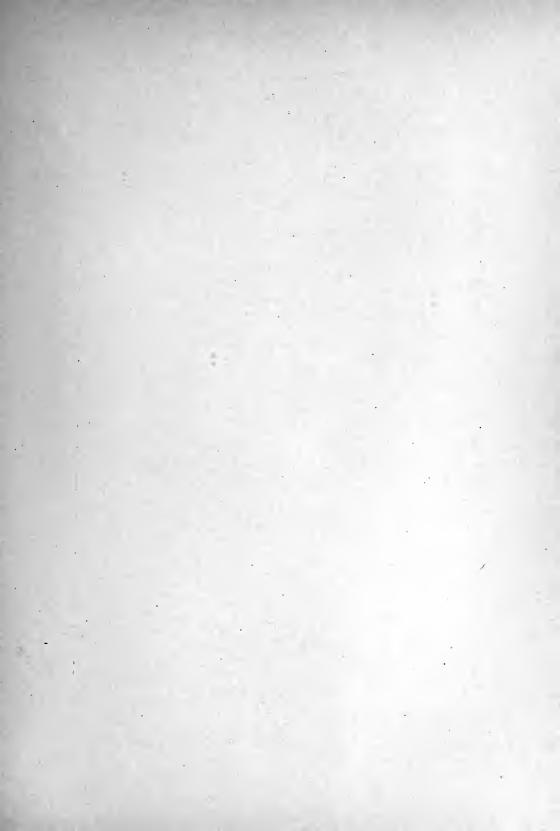
He passed under the rod that all might escape the terrors of a violated law. He submitted to the ordeal of natural death that he might bring others back to the enjoyment of spiritual life. And the story of his crucifixion will move the hearts and moisten the cheeks of his followers with tears of sympathy and love as long as this earth rolls in its orbit of light around the rising and setting sun.

Christ's spiritual death looked solely to the redemption of our race from the Adamic penalty. It was the redemptive feature of his atoning work. In it he paid the death penalty of the law covenant. Hence his spiritual death upon the cross was, in the truest sense of that term, a penal death. Not that he incurred this penalty through personal guilt, either directly or indirectly, but simply in view of the fact that he voluntarily assumed its payment in the interest of the race he represented as our Second Adam.

Consequently this spiritual death was universal. It was applicable alike to all men. It was unlimited. It embraced all races, castes, and conditions of the human family for all time to come. He verily tasted spiritual death for every individual who lost spiritual life in the fall of our first Adam. Thus, from death, by death, Christ became the Liberator or Redeemer of the world.

This spiritual death was also vicarious. It was not merely in the interests of, but actually in the room and stead of, sinners. It was a pure case of substitution. The Living took the place of the dead. The Redeemer paid the redemptive price for the redeemed. The God-man died for the ungodly sinner as his Legal Substitute and Divine Redeemer.

This spiritual death brought both the Redeemer and the redeemed out from under the law covenant, and placed them under the covenant of Divine grace. So his natural death





THE HIGH PRIEST OF OUR PROFESSION.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." (Heb. iii. 1.)

was under a different covenant and for an entirely different purpose. Hence the dissimilarity in the character of these two deaths, and the two apparently contradictory lines of scripture pointing out these dissimilarities in the redemptive and restorative features of his atoning work on Calvary's rugged brow.

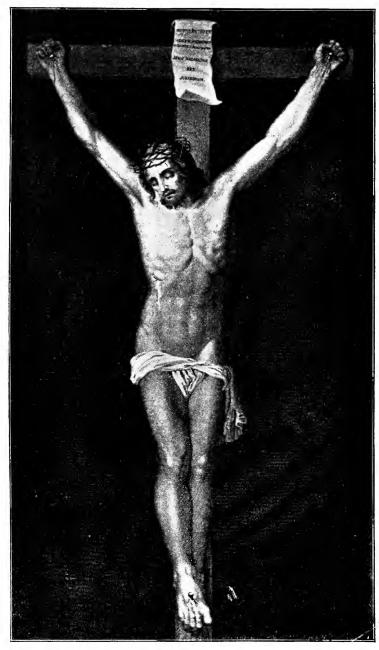
The natural death of Christ was purely sacrificial. It was merely in the interest of the redeemed. The prime object of this sacrificial death was the personal restoration or salvation of every one who would accept life through the merits of this Slain Lamb, and upon the easy and amicable terms of the gospel.

Under the Mosaic economy it was the prerogative of the high priest to enter annually the holy of holies and make an offering for the sins of all the people. After the way had been thus opened up the people could bring their personal offerings and present them acceptably unto the Lord. So it became, under the Divine economy of grace, the prerogative of the High Priest of our Profession to make an offering once for all sinners and for all time. The highway of holiness thus being opened up, any individual can come to the mercy seat with his personal offerings, that of a broken heart and a contrite spirit, with the utmost assurance that they will be acceptable in the sight of the Lord. This Divine Offering was of intrinsic and infinite value, and hence needed not to be repeated either in time or in eternity.

Christ is the only priest under the covenant of grace or gospel dispensation. The Church no longer needs token money after the pure gold has been given. His sacrificial death is the vital issue and central epoch in the world's history, and the Holy Eucharist which celebrates this freewill offering is the central ordinance in the wide circle of church life. In the proper observance of this sacred sacrament there is the closest and sweetest communion between the great Head and the humble hearts of the visible church. But to find fellowship with Jesus one must humble himself until his feelings meet those of a meek and merciful Savior, who was ever lovely and lowly in heart. And the central power of this sacrificial death lies in its potency to touch, tender, and turn the wicked heart of man in its affections from the evil to the good, from death unto life.

This sacrificial death of the Son of God was to the world the most wonderful display of Divine love for the lost of earth ever witnessed by mortal man. And this mysterious love force is not only a constraining power over the hearts of all true believers, influencing them to love God fervently and obey him faithfully in this life; it is more: it is a Divine source of saving power which begets a love for the Savior in the hardest hearts of wicked men, and brings the greatest sinners back with deepest contrition and the most affectionate obedience to God. Then the Savior did not empty his sacrificial blood upon Calvary's rugged brow in vain. For while he hung a Slain Conqueror upon the Roman Cross the love streams of life and salvation poured down the coming ages of time like a flood of endless glory from above.

But the natural death of Christ was also expiatory. It covers up the sins of those who seek shelter under the rich provisions of Divine grace. For it was in the interests of all men, but beneficial only to those who, through faith, avail themselves of its endless blessings. This death was



CHRIST'S DUAL DEATH.

"It is finished: and he bowed his head, and gave up the ghost." (John xix. 30.)

not so much a scene of Divine execution as of Divine expiation. The Father's wrath was not poured out upon his Son as he hung in agonies upon the cross, for the day of his wrath has not yet come. It is still in the future reserved for those who finally reject the offers of life which come to them through the merits of the Crucified Christ.

Christ's natural death was real, and not simply apparent as some assert. He died, to all intents and purposes, just as other men die. He passed through the ordeal of physical death just as truly as any individual who ever experienced a separation of soul and body. He fell under the Divine appointment made to all men—once to die—and canceled that appointment with his shed blood and dying agonies upon the cross. The earth quaked, the rocks rent, the sun darkened—in fact all nature bore testimony to the reality of the Savior's sacrificial death.

Christ also died when it cost most to die. The babe falls asleep in death, and we are wont to say it has paid a small debt. It is better off. It has escaped all the ills and evils incident to this life, and is sure of the life to come. We would not bring it back if we could, much as we would love to embrace it again in the arms of our affections. The aged die, and we all but rejoice with them at the approach of the death angel. We say death has cheated them out of but few days at most. They could not have lived, according to the course of nature, much longer any way. And then they are done with the trials and afflictions incident to old age, with all its failures and infirmities. Weakness has given way to strength, sickness has been overshadowed by health, and old age has been lost in immortal youth. They have made

but little or no sacrifice in death. The death angel was to them a welcome guest. But not so when one in the vigor of manhood, with the promise of great usefulness before him, is called to pass through the trying ordeal of death. Then we are wont to exclaim: "O what a pity he could not have been spared to his family, his community, and his church for a few years more at least! His prospects for a useful and successful career were so bright! O how hard it must have been for him to submit to the relentless hand of death! It must have been a great sacrifice for him to die! And O, how earnestly he prayed God to spare his life awhile longer, that he might lay up an abundant treasure in heaven against the day of his departure!" It was just so with Christ. He died in the prime of manhood life, when apparently the most prosperous voyage was before him. When his prospects for doing increased good, both to the bodies and souls of men, were constantly growing brighter; when the circle of his earth life usefulness was fast widening, and the fondest dreams of his human ambition were about to be realized in his matchless career, as the world's greatest and grandest Benefactor-it was at this critical juncture that Jesus put an end to all his earthly anticipations and desires relative to the future of his life work by voluntarily submitting to the agonies incident to his crucifixion upon the cross. O what a great sacrifice it must have been, looking from the human standpoint, for Jesus to lav down his life at this time! No wonder he said, Father, if it be possible, let this cup pass from me; extend the limits of life till my plans and purposes are accomplished. Yet not my will, as a human being with human aspirations, but thy will, as a Divine Being, be done, at the sacrifice, if need be, of all my earthly honors and enjoyments. Indeed, he died when it cost most to die.

Christ died the most shameful and ignominious of all deaths. The Romans had three modes of executing their criminals. Those to whom they would do least disgrace they simply beheaded at the executioner's block. Those upon whom they would cast a limited degree of contempt and disgrace they burned alive at the stake. But those upon whom they would cast the greatest possible odium, and for whom they would manifest the profoundest contempt and aversion, they crucified upon the cross. But to add, if possible, to the intensity of this disgraceful death and make it more ignominious than all others, they placed on either side of the Innocent Nazarene a vile malefactor.

Christ's death was accompanied by the most extreme agonies of soul and body. In the Garden of Gethsemane, while contemplating the scenes of Calvary, his soul agonies were so great as to cause the blood to literally ooze out of the pores of his skin and trickle down to the ground. But the hour and power of darkness with the Son of God was reserved for his spiritual death upon the cross, when he cried, in the bitterness of his soul agonies: Eloi, eloi, lama sabacthani. My God, my God, why hast thou forsaken me?

Christ died for us. This is a practical thought. What have we done for him in return? A wealthy man during the great civil war hired a substitute, who was killed in the first battle in which he engaged. The rich man had his body returned home, interred it in his own family burying ground, and reared a monument to his memory, upon which he had inscribed these significant words: "He died for me."

Reader, can you afford to be less grateful to Christ, who died for you because he loved you, than the rich man was to the substitute who died for him because he gave him money to take his chances in the army? Resolve now that you will rear a living monument to your Savior in the form of a grand symmetrical Christian character, that will ever bespeak your heartfelt gratitude to him who, without money or price, died that you might live eternally.

But Christ died to live again. The departing glory of man is a setting sun that will rise no more in this life, but Christ died to rise and reign again in this world. He yielded to the claims of death, and the faith of his followers was thought to be a delusion, and all their hopes a visionary dream. But not so; for on the morning of the third day, having spoiled the dominion of death and hell, he came forth a Triumphant Conqueror, leading captivity captive, the combined powers of darkness. And when he passed from death to life he left the doors of death's dark dungeons wide open, that the whole race of mankind might follow him from the grave to glory.

The resurrection of the race rests upon the resurrection of its Risen Redeemer. This is evident from the fact of his federal representative nature, and his relation to the first representative of the race. For since by the first Adam came natural death, even so by the Second Adam naturally came the resurrection from the dead. Christ was our Second Head and Heaven-appointed Representative; and in his resurrected, spiritualized, and glorified body he became the great Prototype and first fruits of resurrected humanity. This great Head of the Church rose from the dead and as-



"HE IS RISEN."

"He is not here: for he is risen." (Matt. xxviii. 6.)



cended up to heaven, and it is but natural that in the process of time the body should follow its Living Head. The first fruits of the resurrection grace heaven's altar to-day as a sacred pledge of that glorious harvest which will leave tenantless all the tombs of earth, and fill heaven with the reunited and glorified souls and bodies of the saints and servants of the living God.

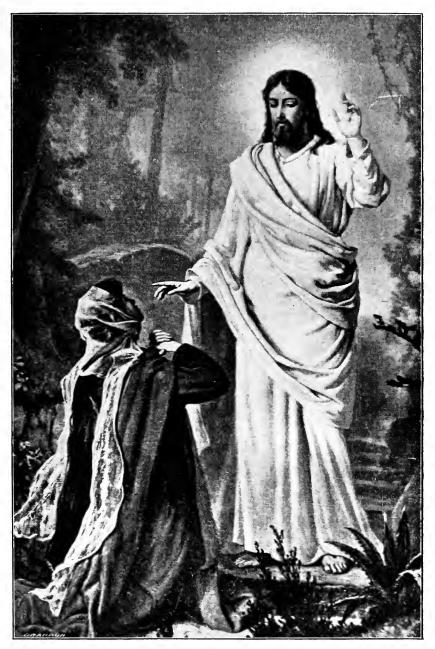
This glorious resurrection of the righteous will reëstablish the essential union of our souls and bodies, and carry with it our wonted personal identity into the joys and blessed-The absence of the body necessaness of the life to come. rily renders the activities and enjoyments of the soul incom-The soul life, however happy in its disembodied state, will be much happier when reunited with its resurrected body, and privileged to vie with archangels, full orbed, around God's eternal throne. We may not be able to point out the elements essential to bodily identity, but it is enough for us to know that just as our bodies at death are identical with our bodies at birth, so our resurrected bodies are to bear the same relation to these vile bodies of ours. are to be sown in corruption, and raised in incorruption; sown in weakness, and raised in power; sown bodies of flesh and blood, but raised spiritualized and glorified bodies like unto the Son of God's, which carried with it the marks of time to identify it as the same body that once hung in agonies by four bleeding wounds on Calvary's cruel cross.

The resurrection and reunion of the body with the soul, accompanied by its personal identity, are absolutely essential to the general judgment and the final rewards of the wicked and the just. It requires the reunited soul and body

to constitute the historic person who is to be judged and acquitted, or condemned, according to the deeds done in the body. And we say it reverently, destitute of our personal identity, God could not, in justice, at the judgment, point out the individual and eternal destiny of the children of men

The above is true in spite of the dissimilarity which will doubtless exist between the resurrected bodies of the wicked and the just; because there are to be different degrees of enjoyment and punishment in the great beyond. For, while the resurrected bodies of the righteous will be exceedingly beautiful in form and glorious in appearance, having put on the image of the heavenly, the bodies of the wicked will doubtless be raised in deformity, still in the image of the earthly, bearing the marks of sin and death, and possessing a punitive element, making them a kind of perdition to the indwelling souls of the eternally damned.

Christ died and rose again; and no sweeter, truer, grander story has ever graced the annals of history than that left upon record by the evangelists concerning the death and resurrection of the World's Redeemer. When he died darkness mantled the earth with her ebon hues, and all nature mourned his departure; but when he rose again a wave of glory surged up against the eastern horizon, and fiery lances flashed along the burning skies, while the sun of life, which set in sorrow behind the beautiful bowers of Eden four thousand years before, rose in its majesty and power, and from Calvary's rugged summit poured floods of light and life over all the inhabitants of this wicked world.



"TOUCH ME NOT." (Schonhen.)

"Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John xx. 17.)



THE ASCENSION. (G. Biermann.)

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." (Acts i. 9.)

CHAPTER XVIII.

THE SECOND COMING OF CHRIST.

What shall be the sign of thy coming, and the end of the age?

(Matt. xxiv. 3.)

HRIST'S second coming is a fact universally admitted. None dare deny it. The Bible is too

full of the subject. It contains hundreds of references to this important event. The incarnation itself is not more clearly taught, either in the Old or in the New Testament, than is the fact of his coming again to this earth, as the man Christ Jesus, to make the kings and kingdoms of this world all subservient to his righteous reign of a thousand years. Many of the prophecies of the Old Testament, quite as clearly as the predictions of the New, point unquestionably to the grandeur and glory of his second coming as the King of kings and Lord of lords among the nations of the earth. No one subject, perhaps, is referred to so frequently or more explicitly in the Word of God; and certainly no subject is made plainer, in the light of prophecies already fulfilled and events faithfully foreshadowed, than this all-important subject of the Savior's second, personal coming to this sin-cursed world, to right the wrongs, unify the race, and make the kingdoms of this world the kingdom

WHEN WILL HE COME?

of his millennial reign here on earth.

We fix no dates. We set no time. We make no predic-

tions. We simply state a revealed fact when we say, at the close of the Gentile dispensation, or at the end of the present age, and not at the end of the world, as many suppose. Hence he will come prior, and not subsequent to, his millennial reign.

But he will come when we least expect him. His advent will be a complete surprise to the world. The great majority of the human family will not be looking for him. Only the few will be waiting and watching for the coming of the Son of Man. His announcement will be unexpected and unwelcomed by the great masses. As a thief in the night manages to take people completely by surprise, so Christ will surprise the world by putting in his appearance when he is least expected.

No one save the Father knows the day or the hour of the Son's second advent into this unfriendly world. It may be but a few days ahead, or it may be many years in the future. It may be at eventide, at midnight, in the early morning hours, or at high noon with us. We cannot tell. For of that day and hour knoweth no man; not even the angels; neither the Son himself; but the Father only. Hence the importance of heeding the Savior's injunction, and being always on the watch and ever ready lest he also find us unprepared to meet him at his coming. For, in such an hour as ye think not, or least think, the Son of Man cometh. as were the days of Noah, so shall be the coming of the Son They were eating and drinking, marrying and givof Man. ing in marriage, until the flood came and took them away. So shall it be at the coming of the Son of Man. Watch ye therefore; for ye know not on what day your Lord cometh.

Many commentators hold that a day in prophecy stands for a year; and hence they believe that the prophecy of Daniel throws much light upon the time of Christ's second coming. They contend that the thousand two hundred and ninety days, dating from the taking away of the daily sacrifice of the Jews at Jerusalem and the setting up of the abomination of the Mohammedans, bring us in the neighborhood of the days, or years, allotted to the present age. Others, influenced no doubt to some extent by the Jewish tradition that the seventh thousand years from the creation of man shall be the Sabbatical thousand spoken of in the Bible, expect the millennial reign to be ushered in at the close of the sixth thousand years of the existence of our race, and to be the consummation of the world's history. This view has the advantage, at least, of being a very plausible one, and may materialize in the millennial reign.

BUT HOW WILL HE COME?

It will not be simply a spiritual coming. Neither will it be a coming in the person of the death angel. He is here already spiritually, and has been through all the passing centuries. He camps upon the plains of earth in the person of the death angel. He has ever answered to the roll call, when needed to summon men from time into eternity. The Son of Man will not come merely by proxy. He is here already in the person of the Holy Ghost. It will be a literal personal coming of the Son of Man. The Man Jesus himself will come again. He said to his disciples: If I go away I will come again, that where I am there ye may be also. Yes, it will be a visible, bodily coming; for every eye shall

see him, even they who pierced him, and all the tribes of the earth shall mourn because of him. Yes, he shall come in like manner as he went up from Mount Olivet, on the day of his glorious ascension. He shall come in his own blessed person, riding upon the clouds from heaven. For the two angels who returned from the skies with that sweet message of comfort to his heartbroken disciples said: Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him going into heaven. This same Jesus; in like manner. These two facts tell the story of his second personal coming in language so plain and comprehensive that none, not even the most illiterate, need remain ignorant of the how of his rapidly approaching return to this world, when his feet shall stand again on Mount Sion as the recognized and Legitimate Heir to the royal throne of king David, his father, upon which he shall reign for a thousand years.

The personal presence of Christ during his millennial reign will constitute the very center, sum, and substance of his millennial kingdom. The idea that the church will conquer the world, and usher in the golden age of prophecy without the personal presence of Jesus on earth, will never materialize. We need not look, we cannot hope for an impersonal reign over an impersonal kingdom, of mere principles, laws, and forces, to conquer the world. "The Christ principle," so called, is not enough. We need the Christ himself. To conquer, subdue, and save this wicked world, we want the real Personal Christ upon the throne, vested with universal authority and unlimited power. Only place



THE KING IN HIS BEAUTY ON THE THRONE OF DAVID.

"He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David." (Luke i. 32, R. V.) the government of the world upon his shoulders, where prophecy puts it, and out of his personal reign will flow, at once, the unifying and crystallizing power of a kingdom destined for universal conquest and endless dominion.

But the Savior shall come suddenly to our view. Even as the lightning cometh out of the east, and shoots with the rapidity of thought across to the distant west, so the Son of Man will girdle the globe with the sign of his personal presence, marvelous power, and matchless glory, which will startle the world with a terror and amazement such as never before filled the hearts of the children of men. Yes, consternation will strike deep into the hearts of all the King's enemies, as his salient light and Divine glory leap and roll in their dazzling effulgence and ever-increasing radiance around the world. Then earthly thrones will totter and crumble to the dust, while kings and monarchs fall and plead for mercy at his feet. The proud usurpers of ecclesiastical authority will also come down from their places of honor and power, to submit to the mandates of heaven. Then the oppressed and downtrodden and righteous of earth will hail this sunburst of Divine glory upon the world as the ushering in of the golden age by ancient bards foretold.

For almost two thousand years David's throne has been in eclipse, but the day will soon dawn when David's greater Son will descend in triumph from the skies, mount his promised throne, and reign over the twelve tribes of Israel and all the nations of the earth, in fulfillment of the prophecy of Hosea, in which Jesus is represented as reigning over Israel in the latter days, the last or millennial age, after they

had been without a king, prince, or sacrifice for many days. Jeremiah says that at that time Jerusalem will be the throne of the Lord. He will destroy every form of unright-eousness among the people, and extend his saving grace to all nations, through the agency of his glorified saints and the omnipresent power of the Holy Spirit; so that the knowledge and glory of the Lord will soon cover the whole earth, as the waters now cover the basins of the mighty deep.

The Son of Man shall come in the Divine glory of his heavenly Father and accompanied by legions of holy angels; and yet he shall come in his own matchless glory, which he had with the Father before the world began. And seated upon the throne of his glory he shall punish the wicked, reward the righteous, forgive the penitent, and unite the shattered kingdoms of this world under the benign reign of his universal empire, until the glories of that mighty empire fill the whole earth with the honors of his name and the riches of his grace. Yes, Christ will come with matchless, irresistible power and great glory, such as the world has never known, such as shall put to shame the pomp and pageantry of earth's mightiest monarchs, and pale into insignificance the glories of the sun and moon and stars themselves, as they ride in resplendent grandeur through the heavens, day after day and night after night. This will be the ushering in of the kingdom of Christ in its glorified state, which will eclipse in point of spiritual magnificence and Divine glory any and everything the world has ever witnessed. be the crowning glory, the culmination of the Savior's great remedial work.

THE SIGNS OF HIS COMING.

There are many signs of Christ's second coming. Prophecy and history are full of them. They loom up all around us, and they startle the world with amazement as they point with index fingers to this the greatest event of the ages. Look at the list as it lengthens out into lines and paragraphs of prophecy, rapidly passing into history as the years go flying by on the swift wings of time. In answer to the question, What shall be the sign of thy coming and the end of the age? the Savior said, Many shall come in my name, saying, I am the Christ, and shall lead many astray. This prediction has certainly had its fulfillment, and as a sign of his coming it stands out in bold relief before the world. False Christs are rising up of late years on every hand, and the most illiterate and unpretentious among them number their blind, fanatical, but devoted followers by the hundreds and thousands whom they have led astray. It looks, sometimes, as though the people want to be deceived; as if they really loved to be duped and led in the way of fanaticism by false delusions, until they are given over to believe lies that they may be damned. But these men work miracles, says one in self-defense. Yes, that may all be true; but so did the sorcerers and magicians of Egypt, who withstood Moses and Aaron for a time with their hellish enchantments; for they cast down every man his rod in imitation of Aaron, and they became serpents. But to demonstrate the superiority of the Lord's miraculous power over that of Satan Aaron's rod swallowed up their rods. The devil has lost none of his deceptive power along the line of working miracles through his false christs; but their miracles are not comparable to

those which shall be wrought by the true Christ at his coming, and hence none need be deceived by them.

But the Savior also told his disciples that they should hear of wars and rumors of wars before this Gentile age should end or this Gospel dispensation be brought to a close. said that nation would rise against nation, and kingdom against kingdom, while there would be famines, pestilences, and earthquakes in divers places. But these were to be but the beginning of sorrows. These signs have certainly made their appearance upon the world's political horizon, for one war has followed another of late with a rapidity unknown in the annals of the bloody record of the past ages. Nation, to-day as never before, is rising up against nation, and kingdom against kingdom, all over the world; and wars and rumors of wars are so numerous as to threaten the peace, menace the prosperity, and destroy the tranquillity of all kindred and peoples under the sun; while famines, pestilences, and earthquakes follow in the wake, adding further death and destruction to the consternation and terrors of wars and rumors of wars.

Such widespread devastation and misery in the midst of plenty, with our wonderful facilities for transportation, challenge the thoughtful and prayerful consideration of the religious world. It is indeed a sad, sad condition of things that cannot be counteracted even by the most humane and philanthropic efforts of the Christian world. And yet this seems to be but the beginning of sorrows which are destined to deepen and widen with the march of time and the flight of a few remaining years, when it will broaden into the heartrending and soul-agonizing scenes of the last days of the Gentile

dispensation—scenes spoken of in the Bible as not having been equaled in the world's history prior to, nor yet to follow, the black record of this, the most terrible of all tribulations to the children of men.

The cry of peace and safety in the face of danger and in the very jaws of death is another sign of his approaching advent. Paul says that the day of the Lord so cometh as a thief in the night. For when they are saying peace and safety then sudden destruction cometh upon them, and they shall in nowise escape. The leaders of the nations are, in these perilous times, talking about a universal reign of peace They are crying peace! peace! when there is but on earth. little or no prospect of peace. Some of them base their hopes of peace on the introduction and acceptance, by the leading governments, of an international law of arbitration. a law, they imagine, would practically prevent war and give the world a universal reign of peace and good will among the nations. Others are seconding the disarmament proposition recently made to the nations by the Czar of Russia. They suppose that nations without armies would naturally live in peace with each other. But the inference is not a legitimate one. But so the cry goes out, peace! peace! when there is no peace; but while wars and rumors of wars are heard on every hand.

The British government is strongly in favor of arbitration; but with thirty miles of war ships and a standing army of hundreds of thousands, she keeps on increasing her army and strengthening her navy as though war was inevitable. But England is only serving as a vanguard for the nations in this respect. They are all following in her wake. Even

the peace-loving people of the United States have caught the war fever, and while there is a cry of peace sounding over the land, there seems to be a preference in the hearts of many for war and conquest. So the work of enlarging our standing army and increasing our already magnificent navy, putting us on a war footing with the most powerful nations of the old world, goes steadily on, at the command of public opinion. The signs are ominous. War clouds are numerous. The muttering thunders are deep and prolonged. The lightning flashes, sudden and terrific. The intervals are short, and the repetitions more significant and pronounced. In the light of Divine Revelation it looks very much like the great battle of Armageddon might not be very far in the future.

Jesus added another sign to the long list, saying that they should deliver up his faithful followers to be afflicted, put to death, and hated of all nations on his account. We see this sign standing out most vividly in the persecution and massacre of the Armenian Christians by the Kurds and Turks. And this same spirit is manifesting itself, on a smaller scale, in all lands where the gospel is preached; and the lives of truly devoted men and women condemn the lives of the worldly and the wicked, whether in or out of the church. The deepening of piety on the part of the few, and a revival of the spirit of persecution on the part of the many, no matter in what form, or from what source such persecutions come to the true followers of Jesus, they are but additional signs of Christ's second coming to punish the wicked, reward the righteous, and save this old sin-cursed world from irretrievable wreck and endless ruin.

Christ gives us, as another sign of his second coming, the fact that in the last days many should become offended, hating and betraying one another. Both civic and ecclesiastical history bear record to the fulfillment of this prediction in many instances, the appearance of this sign both in Church and State, on many occasions. The black-hearted demon of prejudice and the green-eyed monster of jealousy are marching hand in hand to-day through the official circles of both Church and State the world over, arraying men and women against each other in sore conflict, who ought to be marching on, shoulder to shoulder, and heart knit to heart, in trying to win the world for Jesus.

The Savior further said that many false prophets, or teachers, should rise in these last days and deceive many. Those who are at all conversant with the state of affairs to-day know that this sign is seen in a multitude of isms and schisms, through which the people are being deceived and led away from the "old paths where is the good way," and where alone we can find rest to our souls and add assurance to our hopes. These false prophets cause the people to say of this "good old way:" "We will not walk therein." And thus they are left to eat of the fruit of their own doings, because they hearken not to the words of the Lord at the mouths of his true servants when they cry aloud and spare not, but show Israel her sins and the Lord's people their transgressions against God.

Jesus also told his disciples that in these perilous times iniquity should be multiplied, and that the love of many should wax cold. Iniquity does abound already. It is being multiplied every decade. There were four thousand

murders in this country in the year eighteen hundred and eighty-six, there were ten thousand in the year eighteen hundred and ninety-six; and at that ratio of increase there will be twenty-five thousand in nineteen hundred and six. Sin is on the increase, the world over. There are thirty thousand prostitutes in Chicago at the present time. Washington City is said to be full of the same class. This sin of adultery is rapidly honeycombing the nations of the earth. It has gotten to be looked upon in high places as all but a necessary evil. It is possibly the greatest sin of the age, affecting alike the society of the civilized and the savage, the rich and the poor, the high and the low, the white and the black, the learned and the illiterate. the accursed liquor traffic, it is to be found everywhere, and cannot be outlawed anywhere. Many of our large cities are simply dens of vice, and their daily newspapers largely records of crime of every conceivable character, from murder of the blackest dye down to petty larceny of the smallest type.

Even those who reject the idea of Christ's coming in person, but expect the church, in his absence, to Christianize the world, and usher in the millennial reign, are forced to confess that iniquity is rampant in the world to-day, and that the love of the great multitudes is waxing cold. Of many churches it can truthfully be said: They are neither hot nor cold; they are waxing cold. People may say what they please about the world getting better. The Bible says it will get worse and worse in the latter days. But evil men and impostors shall wax worse and worse, deceiving and being deceived, until the destruction of the people will be-

come so great that, but for the shortening, for the elect's sake, of the days of this terrible tribulation no flesh would be saved. For false Christs and false prophets shall show great signs and wonders in those days; insomuch that, were it possible, they would deceive the very elect.

Paul gives us a lifelike picture of this wicked world as we find it to-day, when he says: But know this, in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure more than lovers of God; holding a form of godliness, but having denied the power thereof; from these also turn away. For of these are they that creep into houses, and take captive silly women laden with sins, led away by divers lusts. These are men corrupted in mind, and reprobate, as without judgment concerning the faith. What a terribly dark pic-But any one with his eyes open, who travels about over the country to any great extent, can see plainly that this prophecy is being fulfilled to-day.

Things are already black, but they are still getting blacker. The picture is already terribly dark; but it is constantly getting darker, and will continue to deepen and widen its withering, blasting, blackening, damning shadows over the nations of the earth until the Sun of Righteousness rises with healing in his beams, and drives back the black clouds of sin and death, and lights up this dark world with the glories of his millennial reign.

As another sign of his second coming, Christ says: And

this gospel of the kingdom shall be preached in the whole world, for a testimony unto all the nations, and then shall the end, not of the world, but of this dispensation come. This sign is also making its appearance on the politico-religious horizon. There is not a nation or kingdom of any consequence on the globe to-day but is either open or being opened to the preaching of the gospel of the Son of God. And the facilities for carrying the good news to the four quarters of the earth are so rapidly increasing that it will require but a few years at most for a thoroughly consecrated ministry of only a few thousand men to carry the gospel of the kingdom wherever it has not yet been preached, as a witness to all nations of the second coming of Christ, as the Rightful Heir to a universal scepter, which he will wield over all peoples when he mounts the royal throne of his father David, to reign over a universal kingdom that shall know no end.

Daniel says that in the time of the end many shall run to and fro, and knowledge shall be increased. This prophecy is being fulfilled of late years to the very letter. The evangelism of the last two decades is literally carrying men to and fro over all the earth in their efforts to evangelize the world. The travels here and there over the land of D. L. Moody, Sam P. Jones, and many other noted evangelists, are but so many striking illustrations of the fulfillment of this scripture. Not only do men run to and fro in these latter days, but knowledge of every conceivable kind is being wonderfully increased. Not alone by the ministry and missionaries is the good work being carried on, but through tracts, books, the increased circulation of the Bible in differ-

ent languages, and in many other ways is the knowledge of the religion of the cross being increased in the world. And when he has come whose right it is to reign, his knowledge shall cover the whole earth even as the waters now cover the channels of the briny deep.

In the light of these scriptures the missionary movements of to-day are strangely and wonderfully significant. The angel of the apocalypse is flying through the heavens, preaching the everlasting gospel to all the nations of the earth. Thousands of consecrated missionaries are already running to and fro in all the earth, offering the good tidings of full salvation to all men upon the easy and amicable terms of the gospel. The midnight cry will soon be sounded out far and wide over all the world, Behold, the Bridegroom cometh! Go ye out to meet him! Prepare to meet thy God, O Israel!

Once more the Savior said: When, therefore, ye see the abomination of desolation spoken of by Daniel the prophet, standing in the holy place, then look out for the great tribulation which is to follow. For Daniel said, referring to the occupation of the holy temple by the followers of Mohammed, Upon the wing of abomination shall come one that maketh desolation, even until the Divine wrath be poured out upon the desolator at the consummation of his utter destruction. For there shall be great tribulation, such as has not been from the beginning of the world until now—no, nor ever shall be.

The opening of prophecies which have been sealed up for centuries is another most significant sign of Christ's second coming. Daniel very much desired to know the meaning of his own prophecies along this line, but the Lord refused to gratify his curiosity. So when Daniel insisted on an interpretation of his own prophecies, saying, O my Lord, what shall be the issue of these things? the Lord simply said, Go thy way, Daniel, for the words are shut up and sealed till the time of the end. Then they shall be opened up and understood. For many shall be purified, and made white and tried; but the wicked shall do wickedly, and shall not understand; but the wise shall understand. . . . But go thy way till the end be; for thou shalt rest, and shalt stand in thy lot at the end of the days. The partial fulfillment of these most interesting prophecies necessarily throws much light upon them. So that while the wicked still fail to understand, the wise begin more perfectly to comprehend their hidden meaning in the light of a Coming Christ.

The return of the Jews to Jerusalem is regarded by many as another infallible sign of Christ's second coming. peculiar people, after having been scattered abroad among the nations of the earth for nearly two thousand years, without losing their racial identity, are now returning by the thousands to Palestine, the home of their fathers, the goodly land that once flowed with milk and honey. The New Jerusalem, outside the walls of the Old City, is already the larger city of the two. Rothschild, of England, an extremely wealthy Jew, holds a mortgage on the whole of the Promised Land, which mortgage he may foreclose at any time he pleases in the interests of his people. Many other wealthy and influential Jews are specially interested in the return of their race to the Holy Land. A very few years may suffice to fill all Palestine, from Dan even to Beersheba, with the

descendants of Abraham, Isaac, and Israel. This repeopling of Palestine with the Jews would very naturally create a demand for the legitimate heir to David's throne. This heirship could be traced to none other than David's Greater Son, the Babe of Bethlehem, the Crucified Nazarene, God's Appointed Heir to Israel's royal throne. For the angel of the annunciation said to the Virgin Mary: He shall be great, and shall be called the Son of the Highest: to him shall be given the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. This is the kingdom which is to be set up by the God of heaven, never to be destroyed or left to other people; but it is to break in pieces and consume all existing kingdoms, and stand forever, even to the end of the world, when it will be transferred to heaven and endure eternally.

The revival of spiritualism is another evidence that we are bordering pretty closely upon the second advent of the Son of God. Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and the doctrines of devils, or demons, through the hypocrisy of men that speak lies, being branded in their own consciences as with a hot iron. Spiritualism is very common now in all our larger cities and in many of the smaller ones. These seances and midnight services are supported largely by Christians who have departed from the faith of their fathers, having given heed to the seduction of evil spirits through the hypocritical liars, whose lives are dominated by demons rather than by the Holy Spirit.

In Paris and other large cities many persons are said to

meet for the express purpose of worshiping the demons of darkness; while thousands upon thousands all over our land, whether they meet avowedly for that purpose or not, meet all the same, in their midnight bacchanalian revelries in the service of the same demons of endless despair. And they will receive their reward from the same hands as votaries at the same hellish shrine.

In the last days of these perilous times there shall be signs of his coming in the sun, moon, and stars, says the Savior; and upon the earth great distress of nations in perplexity; the sea and the waves roaring; men fainting for fear, and the expectation of the things that are coming on the world; for the powers of the heavens shall be shaken. Then he adds: Watch ye therefore, at every season, that ye may be counted worthy to escape all these things; and to stand before the Son of Man at his coming.

THE SIGN OF HIS COMING.

We have already given you many signs. We will now give you the sign of his coming—the one which will immediately precede and announce his glorious advent into the world. Immediately after the tribulation of those awful days the sun shall be darkened at midday; the moon shall cease to give her accustomed complement of light, and the stars shall be falling from heaven; and the powers of the heavens shall be shaken, by the power of Almighty God: and then shall appear the sign of the Son of Man in heaven. This will give the world a day that shall be neither light nor dark. Zechariah says, It shall come to pass in that day that the light shall not be clear nor dark: but that it shall be a day, known unto the

Lord, as neither day nor night: but at evening time it shall be light. In that day, living waters shall go out from Jerusalem to the eastern and western seas, and the Lord shall be King over all the earth.

Then shall appear the sign of the Son of Man. We cannot tell just what this sign will be. It will doubtless be some glorious and startling phenomena in the heavens, made the more resplendent and dazzling because of the mysterious twilight day, upon which it makes its wonderful appearance. And yet the world will no doubt recognize in it the prelude to the King's glorious appearance. When we see it we will know that the coming of the Son of Man is at hand, even at the door. This sign will not be a stationary one, I suppose; but, like lightning, it will shoot all around and all over the world with the rapidity of thought, in a moment, in the twinkling of an eye, announcing to all peoples, kindred, and tongues of earth the immediate and glorious advent of the King of kings and Lord of lords; before whom every knee shall bow, and to whom every tongue shall confess, that he is Lord to the glory of God the Father.

THE PURPOSES OF HIS COMING.

The purposes of Christ's second coming are many and varied. In this connection we can only call your attention to a few of the more important purposes for which the Son of God will come to this earth again. In the first place, it is his purpose to gather together his saints from the four quarters of the earth, both the living and the dead. For we are told that when the Son of Man comes on the clouds of heaven he will send forth his angels, with a great sound of a trumpet,

and they shall gather together his elect from the four winds, from one end of heaven to the other. And these shall all be changed in body from the mortal to the immortal, from the corruptible to the incorruptible, from the natural to the spiritual. For we shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the sound of the last trump. For this trump of God will also awake the dead in Christ, who shall be raised incorruptible. For we that are alive, that are left until the coming of the Lord, shall not prevent them that are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first—take part in the first resurrection—the resurrection out from among the dead; then we that are alive, that were left, shall, together with them, be caught up in the air: and so shall we ever be with the Lord. Not merely during the millennial reign of a thousand years, but through all eternity.

While in midair with the Savior the wedding supper will be served to his saints. The voices of the vast multitudes will be heard, in their sweet halleluiahs of gladness and rejoicing, giving power, honor, and dominion to him who is seated upon the throne of his glory, saying as with the voices of many waters, and mighty thunderings, Alleluiah! for the Lord God omnipotent reigneth. The marriage of the Lamb is come, and his wife hath made herself ready. For it shall be given her that she shall array herself in fine linen, bright and pure, which represents the righteousness of the saints. And the voice that came forth out of the throne said: Write, Blessed are they which are bidden unto the marriage supper

of the Lamb. Then festal honors, such as this world has never known, will be meted out to the saints of the Most High. It will be a celestial banquet in the heavenlies, with angels as attendants, while the saints are the highly honored guests of the King of Glory.

But while these glorious scenes are transpiring in the heavens above, very different scenes indeed will be witnessed on the earth beneath; for the rejoicing of the saints will be largely the result of the overthrow of their enemies, and the fall of Babylon the Great, the Mother of Harlots and the abomination of the whole earth. Here the seven angels, with the seven last plagues, will be commissioned to go forth and pour out the seven bowls of Divine wrath upon the wicked inhabitants of this earth.

The first angel will go forth and empty his plague into the earth, and it will become a noisome and grievous sore upon the men who bear the mark of the beast or worship his image. The second angel will go forth and pour out his plague into the sea, which will become blood as of a dead man, and every living soul, even every living thing in the sea, will die. The third angel will pour out his plague into the rivers and the fountains of waters, and they will be turned to blood. And then the angel of the waters will say, Thou art righteous, O Lord, which art and wast and shall be, because thou hast judged thus. For they poured out the blood of saints and prophets, and blood hast thou given them to drink; and the angelic chorus will be heard, saying, Even so, Lord God Almighty, true and righteous are thy judgments, thou King of Saints. The fourth angel will pour his bowl out upon the sun, and power will be given it to scorch

men with fire, and men will be scorched with great heat, and they will blaspheme the name of the God who hath the power over these plagues, and they will not repent to give God the glory. The fifth angel will pour out his plague upon the throne of the beast, and his kingdom will be filled with darkness, and they will gnaw their tongues for pain, And they will blaspheme the God of heaven because of their pain and sores, and they will not repent of their wicked The sixth angel will pour out his plague upon the great river Euphrates, and its waters will be dried up, that the way may be made ready for the coming of the kings from the rising of the sun. Then, coming out of the mouths of the dragon, the beast, and the false prophets will be seen three spirits of devils working signs, and they will go forth unto the kings of the whole earth to gather them together unto the battle of that great day of God the Almighty. And they will gather themselves together into the place called Armageddon. Then the seventh angel will pour out his plague into the air, and there will come forth a great voice out of the temple from the throne, saying, It is done. will follow lightnings, voices, thunders, and a great and mighty earthquake, such as the world has never known. And the great City will be divided into three parts, and the cities of the nations will fall, and Babylon the great will be remembered in the sight of God, who will give unto her the cup of the wine of the fierceness of his wrath. Then every island shall flee away, and the mountains shall not be found, and great hailstones will fall upon men out of heaven, and they will continue to blaspheme God because of the plague of hail, which will be exceeding great and destructive.

And now the woman who has been for so long drunken with the blood of the saints and martyrs of Jesus Christ, and who has been virtually reigning over the kings of the earth for more than a thousand years, will herself be drinking the wine of the wrath of the Almighty God in her own eternal overthow. Her sins will have at last reached even unto heaven, and God will have remembered her iniquities and taken vengeance into his own hands and rewarded her as she rewarded his saints, doubling unto her according to her wicked works, until the smoke of her torment shall rise up even to heaven, indicative of her utter and eternal destruction; and so God will have avenged the blood of his servants at her hands.

So finally, after a stay possibly of several years in midair, the King, clad in the habiliments of a mighty warrior, mounted on a white horse, and followed by the armies of the saints on white horses and clad in white linen, will descend to earth as a faithful and Righteous Ruler to make war against all who still refuse to recognize his right to reign as King of kings over all the earth. Out of his mouth shall proceed a sharp sword with which he will smite the nations as with a rod of iron, until he calls the fowls of heaven together to the supper of the great God, that they may feast upon the flesh of kings, captains, and mighty men who oppose him as the Rightful Ruler of this world, having arrayed themselves against him and the armies of his saints. battle will be fought and this victory will be won by the breath of his mouth, and the fowls of heaven be filled with the flesh of his enemies. Thus the King will gather out of his kingdom everything that offends and all who do iniquity.

He will now send an angel to lay hold on Satan, that old dragon, bind him in chains, cast him into the bottomless pit, and shut and seal it up, that he may deceive the nations no more during the millennial reign of a thousand years.

At this juncture the King will renovate the earth and all of its surroundings, giving us in the enriching of its soil, the change of its climates, and the purification of the atmosphere a new earth and a new heaven, wherein is to dwell righteousnesss, while the old earth and the old heaven with their Adamic curses will pass away and be numbered with the things that were and are not. Thus the curse will be lifted from the face of the earth and the traces of sin eradicated forever from earth and air on land and sea the world over.

The King will now be established upon his throne—the throne of universal dominion—with the New Jerusalem, not the Heavenly Jerusalem, as the seat of his world-wide kingdom. He will now fulfill his promise to the twelve apostles by placing them upon twelve thrones as his chief sub-rulers over the twelve tribes of Israel. And so prophets and martyrs and saints, as kings and priests unto God, will all have assigned them positions of honor in this glorious kingdom, and as assistant rulers help to govern the world, while sharing with the King of kings the glories of his millennial reign of a thousand years.

CHAPTER XIX.

THE MILLENNIAL REIGN OF CHRIST.

And they lived and reigned with Christ a thousand years. (Rev. xx. 4.)

HE millennium will be the acme of the ages, the crown of time, the culmination of the great Remedial System. The word millennial means a thousand years, pertaining to the millennium,

during which time Satan shall be confined in the bottomless pit, while the saints of all ages shall live and reign as kings and priests with Christ on this earth in all the raptures and blessedness of his millennial glory, as King of kings and Lord of lords over the whole earth.

During the first three centuries of the Christian era, when many of the saints suffered martyrdom, the millennium loomed up before their minds constantly as the golden age of prophecy in which all wrongs should be righted and the blood of the martyrs forever avenged. The early Christians all interpreted the second advent of Christ literally, and none thought of it as other than premillennial, or of the millennium as other than a literal, personal reign of Christ and his resurrected and glorified saints on the earth.

Not until about the close of the second century were there any objections raised to these Biblical views of the second coming and personal reign of Christ during the millennium. Then one Caius, a Roman presbyter, led an opposition element against the idea of a literal advent and a

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personal reign. In the third century Origen championed the cause of the opposition, claiming that the millennium would consist only in the spiritual delights to be enjoyed by the souls of the saints raised to spiritual perfection in the world to come. Still later Jerome also gave a spiritual interpretation to this subject, as recorded in the twentieth chapter of Revelation, losing sight of the fact, it would seem, that, while Scripture may have a spiritual application, that does not prevent its having at the same time an outward and literal meaning and fulfillment.

But, on the triumph of Christianity over paganism, in the fourth century, the view gradually obtained that this millennial glory had already begun—that the martyrs and persecuted followers of the Lowly Nazarene had already risen, and were reigning then spiritually with Jesus, though unseen by the natural eye, and that Jesus himself would not make his second personal appearance until the consummation of earthly things, when he would come as the Judge of all the world.

In the latter part of the tenth century a still more ridiculous theory of the millennium gained extensive credence in the church. It was believed by many that the millennium was ushered in by the first advent of Jesus, and hence was nearing its close. Many of them, thinking they would have no further need of their property, and hoping in that way to atone for their sins, turned over their estates by deed or bequest to the church, to take effect at the end of the thousand years. Of course they lost all, just what the leaders in the church doubtless anticipated.

Now two opinions prevail on this subject. One is that

the millennium will be brought about, through the efficacy of the church, under the guidance and blessings of the Holy Spirit, in the absence of a Personal Christ. This opinion gives Jesus only a spiritual presence in the world during the millennium, in which he will reign only in spirit in the hearts of nearly all mankind, returning in person only at the end of that reign to judge the world and assign saint and sinner their portion in the world to come.

The other opinion, which we believe to be the scriptural one, is that the millennial reign of Christ will be a literal, personal reign of the Savior on this earth as the Son of Man, seated upon the throne of his father David, as the King of kings and Lord of lords, with his saints as associates and assistant kings and priests, having rulership in a real, literal kingdom over all the tribes and peoples of the earth for a thousand years. But let us turn to the law and to the testimony for light on this very interesting and important subject.

THE LENGTH OF HIS REIGN.

The length of this reign is definitely stated. It will last a thousand years. This statement is made over and over again. And there is no good reason why we should give it a figurative or spiritual interpretation to mystify its meaning, when a commonsense view of it harmonizes it with all other scriptures on this subject, in the absence of all such mystification. When we deem it incredible for Christ to spend a thousand years here on earth, we forget that a thousand years as compared to eternity is as one day; and one day as a thousand years with the Lord. But if he could spend the third of a century in this wicked world as the man

of sorrows, who was so well acquainted with grief as to be perfected through suffering; is it so unreasonable to believe that he would hesitate to spend ten centuries here among his saints as the highly honored and adored King of kings during the millennial reign of righteousness over the children of men? We think not, and hence hope to share the glories of his personal reign on earth for a thousand years.

THE PLACE OF HIS REIGN.

The place where this reign is to transpire is not less definitely stated or implied. It is to take place here on this earth, after its renovation as by fire. When we have a new heaven and a new earth, wherein dwelleth righteousness, then the tabernacle of God will be set up among men even on this earth; and he will dwell with them, and they shall be his people, and he will be their God. And he will wipe away every tear from their eyes; and among them death shall be no more; neither sorrow nor crying, nor any more pain; for the former things shall have passed away; for he who sitteth upon the throne shall have made all things new.

THE CHARACTER OF HIS REIGN.

The character of Christ's reign is also given. It is to be preëminently a righteous reign. Isaiah said: Behold a King shall reign in righteousness; and princes rule in judgment. And this is the name whereby he shall be called, the Lord our Righteousness. Daniel speaks of this reign as the bringing in of everlasting righteousness. Then shall judgment roll down like rivers of waters, and righteousness as mighty streams, and the knowledge of the Lord shall cover the

whole earth, even as the waters cover the channels of the mighty deep. Malachi saw the Savior at this time, rising upon the earth, as the Sun of Righteousness with healing in his wings for all them that fear his glorious name. But this same great and terrible day of the Lord shall bring utter destruction to all those who oppose his most righteous reign.

In this reign all the wrongs of the past will be righted. Justice and equity will prevail everywhere. Oppression will be unknown. Bondage will be a thing of the past. The song of liberty will be heard on every hand. Health and happiness will be the common heritage of all men. Joy and gladness will fill every soul. Peace and prosperity will girdle the earth. Christ's reign will be in striking contrast with those of the wicked kings and monarchs of the past. The reigns of even the wisest and the best of earth's sovereigns will not be comparable to the righteous reign of our Royal Redeemer.

IT WILL BE A GLORIOUS REIGN.

When the King is once seated upon the royal throne of David, the House of Jacob will arise and shine with unequaled brightness, the glory of the Lord having risen upon her. Then the sons and daughters of Israel will gladly come to her light, and kings to the brightness of her rising. The wealth of nations will flow rapidly into her coffers, and the House of Jacob will become the House of his Glory. The inhabitants of the earth, representatives from every nation under the sun, will once more flock together at Jerusalem. They will fly as clouds in the heavens, and as doves

through the air, they will make their way to the windows of the Lord's House, which stand open continually day and night, that the forces of the Gentiles may enter in at their coming. For the nations and kingdoms that will not come in and serve Israel's King shall perish; they shall be utterly destroyed. And Jerusalem shall be called the City of the Lord, the Zion of the Holy One of Israel. She shall be an eternal excellency, the joy of many generations, for the Lord shall be her everlasting light, and our God her glory.

As Christ will be the most glorious of all kings, so his will be the most glorious of all kingdoms. The greatness and grandeur and glory of all other kings and kingdoms, even in their palmiest days, will pale into insignificance before the dazzling splendors and effulgent glories of this King of kings, and the superlative magnificence of his millennial kingdom.

IT WILL BE A UNIVERSAL REIGN.

The extent of Christ's reign is also given. It is to be universal. It will include all people, kindred, and tongues of this earth. Every principality and power on earth, whether great or small, must submit to his righteous réign, or be blotted out of existence, and give place to a better government. For all the kingdoms of this world are to become the kingdoms of our Lord during his millennial reign. It is then that the heathen will be given him for an inheritance, and the uttermost parts of the earth for a possession. His kingdom will have no end. It will be an everlasting kingdom. At the end of the thousand years it will be turned over by the Son to the Father, transferred to heaven, where it will be established as the sun forever and ever; and as the moon

in heaven it shall be a faithful witness to God's fidelity to David, when he swore to him by his holiness that his throne should endure as the days of heaven.

"Christ shall reign where'er the sun Doth his successive journeys run, His kingdom stretch from shore to shore, Till moons shall wax and wane no more."

IT WILL BE A PARTNERSHIP REIGN.

But best of all, the saints shall reign with Christ in this glorious kingdom as kings and priests unto God for a thousand years. Yes, Jesus will share with the blood-washed throng the honors and glories of his millennial reign without in the least detracting from his own inherent and eternal glory. The saints are heirs of God to this glorious inheritance. They are joint heirs with Christ to David's throne. They are the true seed of Abraham, and the rightful inheritors of the everlasting kingdom. Daniel says: The saints of the Most High shall receive the kingdom and possess it forever. And when the Ancient of Days comes judgment or government will be given to the saints of the Most High. And again the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High.

Paul said the saints should judge the world. Christ told his apostles that when the Son of Man should sit on the throne of his glory they should sit on twelve thrones judging the twelve tribes of Israel, with the honor of eating and drinking at his table in his kingdom. And in Revelations he promises all overcomers that they shall sit with him in

his throne, with authority over the nations; even as he overcame and sat down with his Father in his throne in heaven. We are also distinctly taught in this same book that the saints shall live and reign with Christ here on earth during the millennium of a thousand years.

The sweet singer of Israel, referring to this joint reign of the saints with Jesus, said: Let the saints be joyful in glory; not in heaven, but on earth; let them sing aloud upon their beds. Let the high praises of God be in their mouths, and a two-edged sword in their hand, to execute vengeance upon the heathen, and punishment upon the people, to bind their kings with chains and their nobles with fetters of iron, to execute upon them the judgment written. This honor have all the saints. Praise ye the Lord.

THE DESIGN OF THIS REIGN.

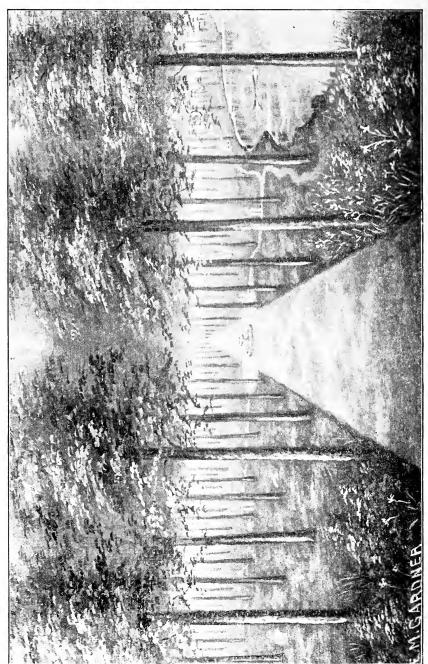
The design of the millennial reign of Christ is evidently manifold. The primary object, however, is doubtless to consummate the work of the great Remedial System. In order to prepare people for heaven, it is not enough that they simply be regenerated, and purified in heart condition and life state. There needs to be an unfolding of the life principles imparted in this restoration, a development of the embryonic state of grace into which they have been introduced; and the time of an ordinary life seems to be entirely too short for the accomplishment of this wonderful work. Hence in order to get the full benefits of the atonement made by Jesus Christ, after the seed principles have all been sown in our hearts, and begin to develop and bear rich fruitage in our lives, it is necessary that we have time and envi-



THE VICTORY OF THE SAINTS.

The seed of the woman shall bruise the serpent's head. (Gen. iii. 15.)

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." (1 John v. 4.)



A HEAVENLY PARADISE.

"Which is in the midst of the paradise of God." (Rev. ii. 7.)

ronments proportionate to the work to be done or the task to be accomplished.

Heaven is a most wonderful place. No defects nor imperfections characterize its inhabitants. Nothing impure or unholy can ever enter its Sanctum sanctorium, or Holy of holies. Then, to feel ourselves perfectly at home, and fully enjoy heaven, we must be in sweet and blissful accord with all our glorious environments. We must feel at home among the angels and archangels; yes, even in the presence of our Thrice-holy God, if heaven to us is to be a real heav-Now while our disembodied spirits are no doubt admitted to the heavenly Paradise at death, where they remain until the first resurrection, which will take place at the ushering in of the millennial reign, yet after the reunion of our souls and bodies it will be necessary for us to spend a thousand years in the vestibule or holy place preparatory to entering the Holy of holies—the very Presence Chamber of the God, and Father of the universe, where we are to spend an endless eternity, at his right-hand in the Heaven of heavens.

Character is absolutely essential to station in life. No one can fill successfully the station he occupies unless his character be in harmony with the service he is called upon to render, the work it becomes necessary for him to perform. One must be in sympathy, as well as in harmony, with his surroundings to be truly successful. Hence, to fill successfully the high and holy stations to which the saints will be called in heaven, it will require the grandest possible characters. Mushroom characters will not stand the test. Wavering characters will not answer the purpose. Characters deficient at any point or in any particular will not meet the re-

quirements for service around the eternal throne in heaven. Hence the absolute necessity of the experience and developments of the millennial reign with Christ in order to our occupying the high and honorable positions or stations in the eternal kingdom after it shall have been turned over to the Father and translated to heaven.

This reign then is designed to perfect the character of the saints. Perfection as to heart condition or life state does not imply perfection as to Christian or human character. Adam, at his creation, was perfect in heart and pure in life, but he was absolutely without character until that character was developed through his life actions. So the Christian character is not a thing to be received in connection with either spiritual birth or spiritual baptism, with the restoration of either spiritual life or the divine likeness to the soul, but something to be developed through the life actions of a soul already relifed and relikenessed by the Holy Spirit.

Adam and Eve were not ready for heaven at their creation. He was first expected to develop a representative character for himself and his race. That done, he and his posterity in due time, no doubt, would have been translated to heaven. Neither are we ready for heaven at our restoration through Christ to all that we lost in Adam. We are then expected to develop through our life actions our own personal characters. And we must develop the most perfectly symmetrical characters here on earth, if we would be in perfect accord and holy harmony with all our social surroundings and varied environments when we get to heaven. The sinner would not feel at all at home in heaven. Neither could a saint with an imperfect or deficient character be

in the sweetest and most blissful accord with the highest stations and superlative glories of heaven. We want characters that will stand the tests of time and loom up in magnificent grandeur before the felicities of the eternal world; and it will take a thousand years to develop such characters, and we will have no time to waste through all the fleeting years of those flying centuries.

This millennial reign will be well calculated to show the supremacy of the King of kings over the prince of this world and all his combined allies, whether they be of Church or of State. We cannot easily overestimate the power of Satan over the hearts and lives of his followers, or even over the followers of Christ, in this world. And we should not underestimate it, for it is enormous and deadly in its influ-But with all his potency and wisdom it is more than gratifying to the saints to know that he will be overpowered and imprisoned in the bottomless pit during this reign of a thousand years. It will also be a matter of special congratulation to know that his allies, both in and out of the church, have been shorn of their prestige and left powerless before the King and his saints to have meted out to them the just recompense of their wicked ways. The supremacy of the King and his saints over the world may be preached in every city, village, town, and hamlet the world over, but that supremacy will never be recognized by the world until Satan sinks back, bound in chains, into the bottomless pit of hell, and Christ mounts the throne of universal empire and destroys those who will not yield to the sway of his matchless scepter, whether they be kings upon their royal thrones or peasants in their humble homes.

This millennial reign of Christ will also show the universe what our race would have been during the flight of centuries but for the fall of Adam and the consequent introduction of sin into the world. It will result in the restoration of a part of the race to its pristine purity, creative wisdom, and unquestionable obedience to the Divine Will. from the temptations of Satan the progress of the ages in all the arts, sciences, and religion which pertains to the highest types of the moral and spiritual manhood and womanhood will be marvelous; yes, grand and glorious indeed! A world-wide empire in the absence of sin without the violation of a single law through the sweep of centuries, with justice and equity administered to one and all from the greatest to the least without any partiality or favoritism in all its departments and subdepartments, is but a faint pen picture of the blessedness of this sabbatical reign of a thousand years. Add to this the absence of sickness, suffering, pestilence, famine, war, or death in any form, and the picture begins to glow with some of the realities of the millennial reign. Add again perfect health, the deepest devotion, the eestatic joys, the resounding praises, and the endless glories of all his subjects to the picture, and you have at least a faint idea of what this world would have been but for the fall of Adam and the consequent ravages of sin and Satan among the children of men.

But the millennial reign of Christ is doubtless designed to increase very greatly the number of the saved. The world will move on, no doubt, during the thousand years, something after the same manner it does now, in many respects. Micah says of this reign: It shall come to pass, in the latter

days, that the Lord's house shall be established in Mt. Zion: and peoples shall flow into it: and many nations shall go, and be taught the ways of the Lord, and walk in his paths; for the Lord shall go forth from Zion, and the word of the Lord from Jerusalem: and he shall judge between many peoples; and reprove strong nations afar off. And they shall beat their swords into plowshares, and their spears into pruning hooks, for agricultural purposes, of course: so they shall lift up the sword no more against each other; and the art of war shall be forgotten among the nations. Every man shall sit under his own vine and fig tree; and we will walk in the name of the Lord our God forever. And he will make her that halted a remnant; and her that was cast far off a strong nation. And the Lord shall reign over them in Mt. Zion, from henceforth even forever.

Again Isaiah says, in speaking of the glories and blessedness of this millennial reign, The people shall all be righteous; and they shall inherit the land forever. And, referring to the rapid increase among the people at this time, he adds: The little one shall become a thousand; and the small one a strong nation. Here we learn that the people will still engage in agricultural pursuits, and that the nations will increase very rapidly under this reign, free from the ravages of sin and death. Not only will the increase be rapid, as compared with the present, but the people will unanimously give their hearts and consecrate their lives unreservedly to God, even in the days of their youth. Then the Crucified One will see the result of the travail of his soul and shall be satisfied with the vast millions that sweep into the spiritual kingdom of the Father, through the visible reign of his Son,

to swell the multitudes of the blood-washed throng around the eternal throne forever and forever.

This reign will give all Christians an opportunity to lay up additional treasures in heaven, where moth doth not corrupt nor thieves break through and steal. When we think how little many of us are laying up, as the golden opportunities of this life are gliding past on the tireless wings of time, it is pleasant to think of the bare possibility of having such opportunities after the resurrection of the just to lay up precious treasures for the eternal world. But this thought is too speculative to allow of our dwelling upon it at any greater length.

This reign will give the saints a chance to glorify Christ as he ought to be glorified by his people. In fact, Paul presents this as one object of Christ's second coming. He says: When he shall come, to be glorified in his saints, and to be marveled at in all them that believe . . . in that day. We glorify Christ when we exalt him in the estimation of others through our lives of devotion, or our voices of thanksgivings and praise to his high and holy name. And the circumstances will be so much more favorable to the spirit of exaltation when we can see him with our own eyes and know that he now reigns as our King and our God. Then the multitudes, with full hearts, can join in the halleluiah chorus, The Lord God omnipotent reigneth. Let all the earth be glad, and let us rejoice for evermore; and let us glorify the Lord our God through all generations, even to the end of the world.

The Revelator says of those who shall have gotten the victory over the beast and his image that they shall sing the

song of Moses and the Lamb at that time, saying, Great and marvelous are thy works; . . . righteous and true are thy ways, thou King of saints; who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all the nations shall come and worship before thee; for thy righteous acts have been made manifest in all the earth.

THE FINAL BATTLE.

But as this millennial reign is to open with a great battle, so it will close possibly with a still greater one. For when the thousand years are finished Satan shall be loosed for a little season out of his prison. And he shall come forth to deceive the nations, which are in the four corners of the earth, namely Gog and Magog, to gather them together to battle, the number of whom will be as the sand of the sea for mul-And these will come over the breadth of the earth; and compass the camps of the saints about, and the beloved city. And now will come the final conflict between the powers of hell and heaven, over the inhabitants of earth. Three worlds are all interested in the pending crisis. Two powerful armies are arrayed against each other, with the prospects of great slaughter on either side. But before a gun is fired, or a missile hurled by man, the lightning flashes of Divine Wrath are seen playing upon the brow of the gathering storm; the thunderbolts of God's vengeance are heard; fire begins to rain down out of heaven, and the enemies of the King all perish; but not a single saint is missing, dead, or wounded. Then the devil will be cast into the lake of fire and brimstone, prepared for him and his evil spirits, where also will be the beast and the false prophet, to be tormented day and night forever and ever.

THE JUDGMENT.

Then will follow the general judgment. For, in this connection, the Revelator says: I saw a great white throne, and him who sat upon it, from whose face the earth and heaven fled away; and there was found no place for them. If you walk out on a beautful starlight night just as the rays of golden sunlight begin to streak the eastern horizon and play upon the brow of the morning, you will find the firmament studded with radiant stars. But only wait and watch for a few fleeting moments, and one by one they will begin to pale and pass away, until soon in your vision there will be found no place for them. Finally they will all have been swallowed up in the greater light of the rising king of day. So on this occasion the sun, moon, planets, and stars will all be lost to our vision in the greater light of him who sitteth in the effulgent brightness of his Divine glory on the great white throne; and there will be found no place for them. They will all in this sense have passed away.

The dead, both great and small, will stand before the judgment throne of God; the books will be opened—the book of God's providences, and the book of his accounts against the children of men; and another book will be opened, which is the book of life, and all will be judged out of the things which are written in the books, according to their works. At that time the sea will give up its dead; and death and hell will deliver up their dead. Death will deliver up the bodies, and hell, or hades, the souls of the wicked dead, who will have had no part in the first resurrection; and they will be judged, every man according to his works. And those from death and hades will be cast

into the lake of fire and brimstone with all others whose names are not found written the Lamb's book of eternal life; and this will be the second death. For after the righteous and the wicked have been separated, even as a shepherd divideth the sheep from the goats, then will the Just Judge say to those upon his left-hand: Depart from me, ye accursed, into everlasting punishment; and to those upon his right-hand he will say: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. And these shall go away into everlasting punishment; but the righteous into life eternal.

THE GLORIFIED KINGDOM.

Then cometh the end, when the Son shall have delivered up his glorified kingdom to God the Father, having reigned until he shall have put all enemies under his feet; and having abolished death, he himself will become subject to the Father, that God may be all and in all. Then the everlasting kingdom of David, and of David's Greater Son, will be literally transferred to heaven, where it will exist eternally as the glorified kingdom of God the Father.

The transfer of this glorified kingdom from earth to heaven will be one of the grandest achievements—possibly the most memorable event—ever chronicled in the archives of human history. We almost see the mighty Conquering King as he sweeps in triumph with his blood-washed saints over the fields of light and across the plains of glory, toward the Heavenly Jerusalem. We can almost hear the voices of saints and angels as the white-robed throng near the portals of eternal glory, saying, in triumph, Lift up your

heads, ye gates of pearl: and let the King of Glory in: and then the inquiry, Who is this King of Glory? and then the answer, The Lord strong and mighty; the Lord mighty in battle, he is the King of Glory. Then the grand chorus fills the heavens again: Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of hosts, the King of Saints, he is the King of Glory.

Then we can almost see the gates of pearl fly open; and the Conquering King, with his victorious army, sweep in in triumph, while the inquiry passes round, Who are these? and the answer is given back, These are they who came up through many tribulations, have washed their robes and made them white in the blood of the Lamb. So up the golden streets they sweep, and around the great white throne they vie, while the Eternal City rings with her loud hosannas and sweet halleluiahs of welcome to the Conquering King and his triumphant legions, battle-scarred and victory-crowned, from the battlefields of earth to the Camping Grounds in glory.



CHAPTER XX.

THE HOLY BIBLE.

Thy word is a lamp unto my feet, and a light unto my path. (Ps. cxix. 105.)

HE word Bible means book. It is a significant word. There is no other word like it. The Holy Bible is preëminently the Book of books, the greatest and grandest of all books. It is

the King of books, reigning without a rival on the earth. Its regal power is felt and feared far and wide. Its Divine Oracles are being carried by faithful embassadors into all the nations of the Orient. Even its enemies are forced to acknowledge its matchless power in the world. It is rapidly adding kingdom after kingdom to its ever-growing empire. Its dominion is destined to be universal and its reign eternal.

The Bible is a rich and rare Old Book. It is the great Statute Book of God's everlasting kingdom. It is a mine of richest ore, a treasure house of Divine truth. It is a casket filled with the rarest jewels, sparkling and brilliant from the Courts of Heaven. It is a volume of facts, not fiction—the embodiment of the most sublime truths, and not of cunningly devised fables. It is a full fountain of Divine Wisdom, overflowing with good will and precious promises to the children of men.

There are sixty-six books in the Bible, thirty-nine in the Old and twenty-seven in the New Testament. This does (395)

not include the apocryphal writings often found in our English Bibles. These, like the apocryphal writings of the New Testament times, do not properly belong to the Sacred Canon, though each contains many important truths in perfect harmony with the utterances of the Inspired Word.

The Holy Bible is the newest and oldest of all books. It surveys the whole field of time, and looks forth into the infinite realms of eternity. It throws the most charming interests over the events of the past, keeps us in active sympathy with the scenes of the present, and furnishes us our only reliable knowledge of the future. It is conservative enough to revere the past, and progressive enough to be in advance of the most enlightened of all ages.

The Bible is the most practical of all books. It describes all conditions of human life, and gives expression to all the emotions and desires of the human soul. It sings a song of triumph for the victor, and utters a wail of defeat for the It rejoices in the prospects and promises of vanquished. the young, celebrates the strength and glory of manhood, and laments the infirmities and afflictions of the aged. honors the great deeds of kings and conquerors, enters into deepest sympathy with the poor and unfortunate, lifts up the fallen, delivers the oppressed, and pours a benediction of blessings upon the humble homes of the common people. It points out clearly the seductions of temptation, the conflicts of doubt, and the disasters of skepticism. It searches the deepest chambers of the heart and brings to light its purest love and darkest hate, its highest joy and deepest grief. It compasses the utmost range of thought, emotion, and desire; sounds the utmost depth of motive, passion, and

character; and sets forth the most spiritual and heavenly truths in the lights and shadows of earthly scenes and human lives.

The Bible is the plainest of all books. So plain in the essentials to salvation that the foolish wayfaring man, though running after worldly interests, need not read it wrongly. Yet it has a depth of wisdom that no created mind can fathom. It is a beacon light, showing all wanderers the right way. Yet its light shines forth upon thickest clouds of mystery, even from abysses of infinite darkness. It is the pillar of cloud by day and the pillar of fire by night to those who walk in its light.

The Bible is the most precious of all books. In it every man can find a response to the yearnings of his own spirit, a chord of sympathy vibrating in unison with the deepest and loftiest experience of his own heart. It brings rest and strength to the saved soul amid the sorest trials and conflicts of life. It is the only book that teaches us so to live that we may always find ourselves in harmony with the Divine Will that governs the universe, and seek our happiness from the sources that will never fail. It teaches us our relations both to God and man. Reason may throw some light upon the future life, but it is left for Revelation to point out the way of life and salvation more perfectly—to bring life and immortality fully to light through the gospel of Christ.

The Bible is rich in historical truth. It announces the birth of creation. It gives us the origin of our race. It points out the fall and redemption of man. It records the biographies of men and the histories of nations. It points

faithfully to the faults as well as the fidelity of its heroes and heroines. It is made up largely of plain narratives and simple stories, and not, as some suppose, of painted allegories and galvanized hyperboles. It has left its footprints upon the historic wrecks and ruins of time. And many of its most valuable lessons are seen and read in the lives and characters of the grand men and women who sit upon its sacred biographical pages.

The Bible was a necessity. Man's physical, moral, and spiritual interests all demanded the Written Word. A Supernatural Revelation was absolutely essential to our present and eternal well-being. The revelations of nature were not adequate to show us the depths of our degradation, and point us successfully to the only Remedy for Sin. Revealed truth alone lies, with its full force of obligation, upon the consciences of men. Hence it has the most powerful influence over the heart and life as a means of moral and spiritual culture. The sincere soul thirsts for just such truths as God has given in his Blessed Word. The Bible rests upon the basis of a spiritual necessity. Its revelations were essential, both to the moral culture and spiritual development of mankind. God evidently made many revelations to man prior to the Written Word, some of which were transmitted by tradition from generation to generation through the long ages of the world's unwritten history; but the light of a Written Revelation had to be added to those of nature and tradition before man could read aright the riddle of the ages, his true relation to his fellows and his God.

The Bible is in perfect accord with all natural truth. There are many striking analogies between the natural and

spiritual worlds. Great spiritual truths are often found mirrored in the smiling face of nature. The phenomena of the natural and spiritual kingdoms are often parallel; and the laws producing them evidently lie along the same lines, if they be not one and the same laws. In fact, the natural and spiritual worlds constitute a grand symmetrical unity, as united by their Common Author. However, the spiritual universe preceded the physical, the universe existed before the sun, the invisible antedates the visible, the material is but the ladder upon which we may climb up to the immaterial, the temporal lies in the pathway leading to the eternal.

The Bible is a scientific book. There is no conflict between the natural and revealed truths of God. True science is but the echo of the voice of Divine Revelation. From the lips of each we get truth just as it came from God. Nature and Revelation are both books from the same Divine Author. They are counterparts each to the other. There can be nothing but harmony between all the truths they utter. They necessarily bear testimony to the same facts, and out of the mouth of these two witnesses every scientific truth is established.

Science and Revelation are handmaids, each contributing in its turn to the better understanding of the other, as they march on in the progress of their development to a more perfect comprehension of their mysterious phenomena by finite beings. Scientific investigations have already thrown a world of light on the sacred pages of the Holy Bible, and Revelation has corrected many errors and led to many discoveries in the scientific world; and if there be any future

developments of Bible doctrines aside from the fulfillment of prophecy, we must draw upon the farther discoveries of the seen to make more comprehensive the revelations of the unseen. The Holy Bible holds the key to much that is still dark and mysterious in the realms of nature. It is the key that unlocks the mysteries of the physical world, the true interpreter of natural phenomena, the perfection of all true philosophy, and the only safe guide in all scientific investigations.

The Bible is the most reliable of all books. In all the wide range of scientific lore there can be found no oracles comparable to those of Revelation. The truths of the Bible were all recorded by the unerring pen of inspiration; while many of the statements and conclusions of science are but the guess-work of fallible men, whose learned follies will be opposed, as those of others have been, by the increasing light of future ages. Then this Divine Revelation, hoary with the weight of centuries, is entitled to infinitely more credence than any baby science sitting in its swaddling clothes, or taking its first steps toward perfection. The truths of the Divine Word are many-sided, and fit and conform to all the important facts brought to light in the natural world, leading to the inevitable conclusion that there is perfect harmony between all true science and Divine Revelation.

The Bible is a mysterious book, but its mysteries impart a peculiar charm to the spiritual sphere in which we move. Remove the mysteries, and all would be clear; but nothing half so grand and glorious. The story would soon lose its charms. The scene would soon become a monotonous one—lights without their corresponding shadows—

with no place for the soul to revel or the saint to rest in the study of the Divine Word. It is well, even wise, that the light of Sacred Lore is partially veiled in its sublime metaphors and subtle mysteries from the first glance of the spiritual eye. The unequaled brightness of this spiritual luminary would blind the eye unaccustomed to its dazzling splendors and effulgent glories. No soul is sufficient to receive all the brilliancy of the Lamp of Life at one look. Hence to all finite minds there is a zone of darkness surrounding the spiritual as well as the natural world. Many of the Divine Oracles may be comprehended only as the human spirit is aided in its investigations by the Divine.

The Bible is preëminently a spiritual book. It is the production of the Divine Spirit. Holy men of God penned its pages only as they were moved by the Holy Ghost. The same Spirit that spake through Patriarchs and Prophets also spake through Christ and his Apostles, who summed up and set in its simplest form the finished Revelation of the Divine Will.

The spiritual truths of Revelation often underlie the natural, and hence are not seen by the carnal eye of the casual observer. In fact, spiritual truths usually lie deeper than the surface, and consequently it requires spiritual vision properly to discern and spiritual understanding fully to comprehend them. The chief value of Divine Revelation is found in the fact that it looks directly to the spiritual and eternal interests of those to whom it was given.

The Bible is both human and Divine. The individuality of each of its authors is clearly seen in their respective writings. Each one of its books bears the imprint of the age in

which it was written; and yet, as a whole, it carries the visible marks of Deity on its every page. It is purely human, but at at the same time perfectly Divine. It is human to reach down to our deepest desires; it is Divine to lift us up and link us on to God again. It speaks for man with plainness and fidelity in giving the story of his sin and the folly of his efforts to save himself. It speaks for God with eloquence and power in revealing the fullness of his infinite love for a lost and ruined world. The spirit of love runs entirely through this Sacred Volume. It is a large and loving letter from our Heavenly Father, claiming human love in return for the Divine. The sum of all its commandments is supreme love to God and unfeigned love for our fellow-men.

The Bible is our only infallible guide. The opinions of the best-informed men are not reliable in matters of faith and morals. Human reason is a poor regulator for human conduct. A life dependent upon anything short of Divine Revelation must of necessity run at loose ends and ultimately miss its intended goal. The Bible addresses man as a being capable of knowing, loving, and obeying God. It requires him to acquaint himself with and learn to love God and keep his commandments. It tells him that good is inseparably and eternally connected with obedience; and evil, with disobedience. It blazes out the way clearly from every earthly point to the Royal Road leading through grace to glory and to God.

The Bible is a Divine Revelation that needs no complement from human hands. It will do its own shining, if we will only hold it up and look at it in its own light. It is the lamp to light our pathway. We simply want to get our sci-

entific, philosophic, theoretical, and theological views out of the way of the Word of God and read it without an effort to make it harmonize with the faith or confessions of men. It is a vault filled with the richest treasures of eternal truth. Would you unlock it and have constant access to its precious contents? Then use the Biblical key. Let the Bible be its own interpreter, and it will never cease to reveal to you things both old and new. You will find it a sort of kaleidoscope. Every time you turn it round under its own sacred light you will get another view of the Divine dealings with the children of men.

We cannot afford to read the Bible as we would a riddle or a romance. We must accept it as a plain, straightforward, common sense Revelation from God, saying just what it means, and meaning exactly what it says. Scripture should always be given a literal interpretation, unless the context or some other passage shows it to be figurative. It should never be read in the light of a church creed, but searched in the light of its own revealed truths by the aid of its own Enlightening Spirit. He who focalizes the light of Revelation upon topic after topic in the study of the Bible will find new beauties constantly bursting in upon his spiritual vision as he advances in the investigation of its sublime subjects.

The Bible without note or comment is the brightest sun beneath which the spiritual world has ever revolved. It is a common fountain of light and life for all men. It is Infinite Fullness itself. It is replete in knowledge, the very embodiment of Divine Wisdom. It points plainly to the path of duty and presents clearly the true motives to right living.

It abounds with the most solemn admonitions, groans under its terrible threatenings, and overflows with the most precious promises ever left upon record for fallen humanity.

The Holy Bible is composed of the Old and New Testaments. The first deals principally with time and timely things; the latter takes a broader sweep—a more comprehensive view. It looks less at things present, and more at things to come. The Old Testament is noted for its long lines of earthly vision; the New lifts the curtain and bids us look at things heavenly and Divine. But the Old and New Testaments unite in making all nature a mirror reflecting the face, features, and affections of a Triune God.

In our English versions of the Old and New Testaments we have not merely the substance, but also the forms and shadings of their truths just as they came from the original Organs of Revelation. In the former we can all but hear the stern voice of the Father, while in the latter we may almost catch the tender tone and accents of the Son. Both Testaments are full of Christ. Take Jesus out of the Bible, and its essence is gone. He is the secret of its strength and the cause of its conquests. His magic name runs, like a line of orient light, through all its sacred pages. He is the focal point in all its prophecies and promises. He makes the New Testament the completion and fulfillment of the Old. And there are millions to-day who hang their hopes for time and eternity upon the Christ of the Bible.

The Bible is an inspired book. It is preeminently the Word of God. True, it is the direct product of more than forty different authors, running through sixteen centuries of time. Yet none but God could be the Real Author of this

Wonderful Book. He only was contemporaneous with its several stages of production, and no other could have controlled and coördinated all the agents employed in its writing, so as to give the world a Book harmonious in all its parts and perfect, as well as symmetrical, in its entirety.

The entire Bible, every book, chapter, and verse, are inspired. There were, however, different modes and degrees of inspiration employed in giving the Word to the world. There was inspiration with and without spiritual illumination and Divine Revelation. Men spoke with and without comprehending the import of their own words. They spoke in unknown languages, both with and without the ability to interpret back into their own mother tongue.

The perfect preservation of all the books of the Bible has no parallel in the history of the world, and furnishes no mean evidence of their inspiration. The preservation of the Bible has been wonderful indeed. Its most powerful enemies tried long and hard to destroy it from the face of the earth, but they tried in vain. It has been the object of the fiercest assaults in every age of its existence, but still it stands as the Impregnable Word of God. Its translation into about two hundred languages, and its universal distribution over the habitable parts of the globe, are miracles equal to any recorded on its sacred pages, and give additional evidence of its inspiration.

The Sacred Scriptures surpass all other writings in the simplicity, sublimity, and grandeur of their style. They are the Inimitable. Their authors were evidently lifted into a higher, holier atmosphere by Divine Inspiration. Their sacred lore has done infinitely more to enlighten and elevate

humanity than the writings of earth's wisest and best philosophers and sages. These revealed truths have been so many lights shining upon the darkness of heathen philosophy and jurisprudence for many ages past. They have frequently led to the conversion of pagans, infidels, and atheists. They have ever comforted the lowly, instructed the wise, and moved the world heavenward. The effects of Bible truths have always borne evidence to the fact that they are of Divine origin. Amid all the shifting things of time and sense there is one thing that remains sure and steadfast: it is the Word of the Lord.

The Bible is a forgery, says infidelity; Christianity, a failure; hell, a fable; and heaven itself, a mere fascination to lure us away from the pleasures of this world. Infidel sages teach us that our earth life is the through line, and natural death its hopeless terminus. They fail to recognize any higher power than reason, and hence seek no higher attainment than education. They lose sight of the fact that worldly wisdom has no power to bind the conscience. A recognition of Revealed Truth is absolutely essential to its activity in enforcing upon us all the obligations of even a moral life. Infidelity is a want of thought. It is a display of ignorance. It is the embodiment of egotism. Man's highest power is the spiritual, and his grandest attainment is in the religious life. And for all he is indebted to the Holy Bible.

Infidelity is simply a huge negation. It offers no substitute for the Sacred Word. It leaves humanity helpless and hopeless. For our sorrow it has no solace. Upon our darkness it sheds no light. From our sins it offers no salvation. Its loftiest sentiments are borrowed from the Book it seeks

to destroy. The liberty it champions has cost it but little sacrifice and less blood. The sweet charities it eulogizes so highly have all been established by believers in the Bible. It comes with no benefaction, and leaves no benediction but its baneful shadow when it has taken its departure. It is the evangel of destruction, seeking to write on all human hopes and aspirations the anguish of endless despair. But God has utilized infidelity itself in driving the church from untenable grounds to the bed rocks of Bible truth, from which there is no dislodgment.

Holy Bible, Heavenly Guide, Linger ever near my side; My heart and hopes shall e'er be stayed On revelations thou hast made.

Book of all books, truly Divine, Thy precious promises are mine; Mine to lift my soul in love, To him who reigns in light above.

Angel of the Apocalypse,
Place the sun in strange eclipse,
As through the heavens, like a dove,
You bear the message of Christ's love.

Sacred Word, Infallible Truth, Guide me through the years of youth; And when the days of life are o'er, Land me on the shining shore.

And when I walk the gold-paved streets, The loved and lost of earth to greet, I'll bless the day when first I pressed, The Bible to my trusting breast.

And as I vie around God's throne, Or pass from world to world unknown, I'll never cease to praise the Lord For the revelations of his Word.

CHAPTER XXI.

THE HELL OF THE BIBLE.

In hell he lifted up his eyes, being in torments. (Luke xvi. 23.)

God made and prepared it for the devil and his angels. In it there is a lake of fire and brimstone. This is to be the eternal abode of the devil, his demons, and all the doomed of earth. So harshly does the thought of eternal torment fall upon the human heart that all the ingenuity of man has been employed to explain away, if possible, the plain and positive declarations of the Bible on this disagreeable subject.

All the names by which hell is designated in the Word of God prove it to be a real place, and not a mere state or condition of the lost soul. And the Scriptures invariably point to it as a place of awful and eternal punishment. But, if the language of Divine Inspiration describing the future punishment of the finally impenitent be figurative, nothing is gained for the lost. God could not intentionally deceive his creatures. The figure used by him cannot transcend the reality—the thing that represents cannot go beyond the thing represented. Hence hell is just what the Bible says it is, or else the future of the finally impenitent has never been faithfully pictured.

Hell is no part of God's original universe. It is a dark, dismal sphere, isolated from all other worlds, rolling in law(408)

lessness beyond the confines of creation, without sun, moon, or star to penetrate its dense darkness or chase away its midnight blackness. It is a barren, gloomy, desolate world, with rivers of burning liquid emptying into a vast lake of fire and brimstone, where all is disorder, hatred, enmity, and revenge. It is located without the circle of order and light, in outer darkness, shrowded in night's sable curtains, and mantled with her blackest pall. Its fires are ever burning upon the black altars of an endless night, where no sun ever shed a single ray of light.

The Hell of the Bible is horrible beyond description. It is a lake of burning, boiling, bubbling brimstone, environed with a dense darkness, rising in black embankments, instinct with Divine wrath. As far as the eye can see it is fire, fire, fire, Huge billows of fire rise up, and roll on in rapid succession, while great waves of fiery flames dash against each other and leap high in the air, like the angry waves of the sea during a violent storm. On the crest of these mighty waves the inhabitants of hell rise for a moment, to sink down again to the lowest depths of this literal lake of fire and brimstone. While borne on the crest of these awful billows the vast region of fire echoes and reechoes to the wails of lost spirits—millions of voices sending up their heartrending but fruitless cries for water, water, water.

The Hell of the Bible is the only suitable abode for the demons of darkness. No other place would be adapted to their fallen, fiendish natures. It is just so with the wicked of this world. No place save that intended for the devil and his angels would be at all congenial to the depraved natures of those who, of their own accord, choose hell as their

eternal portion. This hell, located in the outer parts of the Divine dominions, is infinitely preferable to that universal disorder that sinners would naturally create eternally if allowed to remain among the obedient subjects of the Divine government. God has reserved the right to punish criminals who will not accept pardon through Christ, according to the demerits of their crimes and in keeping with their just deserts. The degrees of future punishment will be proportionate to the guilt of the criminal. And yet all the lost will go to the same hell. The difference will not be so much in place as in capacity to drink in the endless wrath of Almighty God.

Hell is no little place. It has enlarged itself. It has opened its mouth without measure. The multitudes of the earth by the millions have already descended into it, but it is never full. Misery loves company, and still it cries, More! more! MORE!

Hell is a prison, where the lost will be incarcerated and punished forever. Earthly prisons are places of great suffering, and sometimes fearful torture, as imprisoned soldiers can readily testify. But these light afflictions are not comparable to the undying agonies of an endless hell, where the imprisoned will be bound in hopeless and eternal fetters. O, the fearful thought of endless imprisonment in a devil's hell, with all its eternal tortures, burning shame, and endless disgrace! And still sinners by the millions are being led captive by the devil at his own will, through the massive gateway of death, to be turned into hell with all the nations that forget God.

Hell is a bottomless pit. A Star fell from heaven to earth. To him was given the key to this horrible pit. He opened

it, and the smoke, as of a great furnace, rose out of it, darkening the very sun with the blackness of its crime in the crucifixion of Christ. And the king of this bottomless pit, the instigator of this crime of crimes, upon which the sun refused to shine, was Abaddon, Apollyon, the devil. There are sinners who would not be shut up in a dark pit with a devil during one night for all the gold of Ophir and California combined, though they knew he was securely chained and could not hurt them. And yet, wandering stars, to whom is reserved the blackness of darkness forever, they are going down with all the rapidity of time to make this bottomless pit, swarming with legions of devils, their everlasting habitations.

But let us be logical for a while. Why does sin exist, making hell a necessity? Because the Divine law was transgressed by free moral agents, not by the Divine permission; but in direct opposition to the Divine commands. was an impossibility in moral agents without the possibility Obedience presupposed the alternative of disobeof vice. Holiness would have been destitute of merit had dience. there been no chance for demerit through sin. This secret solves successfully the dark enigma of the existence of evil in the moral universe. God could not people the universe with free agents, and then force them to perfect obedience to the Divine commands. He necessarily left them at liberty to choose obedience and life, or disobedience and death. It is God's prerogative, however, to reward the obedient and punish the disobedient as justice and equity may demand.

The idea of a place of future punishment for the wicked, like that of a place of rewards for the righteous, is not confined to believers in the Bible. It is well-nigh universal. Even those who would not believe fear most the existence of a hell of some kind. Some say endless punishment is unreasonable, a mere assertion that cannot be proven. The same objection has been offered to every leading doctrine of the Bible. The logical outcome of such an argument is atheism. But there will be no skepticism, infidelity, or atheism in hell. Like the devils, they will all believe and tremble.

But this future punishment does not consist, as some suppose, alone in the regrets for lost opportunities, the stings of conscience, and the pangs of endless remorse. Added to this inward torment—the undying worm—there will be the most fearful outward torture, the fire that is never quenched. The presence of sin is the only reason why men cannot sanction the severest penalty affixed to the violation of the Divine law. God's high regard for his law determined his opposition to its transgression, and fixed the penalty of its transgressors. Nothing short of eternal punishment in a devil's hell could have made manifest the intense opposition of Deity to all crime and to all impenitent criminals.

Man's obligations to God are infinite. Hence his guilt, as a sinner against God, is infinite. Therefore the penalty, in justice, must be infinite. But it can be infinite only in point of duration, and consequently it must be eternal. The Savior asserts the ceaseless suffering of all unsaved sinners over and over again in statements the most positive and language the most emphatic. When the Father speaks of the smoke of their torment ascending up from the lake of fire and brimstone forever and ever, it is not to misrepresent or unduly excite the sinner. He means exactly what he says.

And if he accommodates himself with a metaphor, the picture is never overdrawn. The figure always falls below the fact. Hell is a place of the most intense and eternal torture.

God's capacity for infinite love implies his capacity for infinite wrath. Divine wrath is but the burning reflex of Divine love, and every argument against a hell for the subjects of God's fiery wrath and righteous indignation is also an argument against a heaven for the objects of his matchless love and boundless mercy. To follow the sinner beyond the boundary of his earthly probation with the promises of mercy would be to offer a premium on sin in this life. Mercy is a lovely maid leaning upon the strong arm of Justice. Her form is faultless, her face the fairest, while fadeless beauty burns upon her noble brow and blushing cheeks. But, best of all, she is the open and avowed friend of sinning and suffering humanity. A glance from her eyes of celestial blue, or a touch from her fingers of lily whiteness, have often caused stern Justice with his dark brows and flashing eyes to relent and spare offending man. there is a boundary line between God's mercy and his wrath, across which every finally impenitent sinner must pass before he is doomed to eternal death.

The atonement itself is an evidence of eternal punishment; for if the suffering of the sinner for a time could have compensated for his sins, Christ's atonement would have been a supererogation. We might farther justify eternal punishment on the ground that it is necessary to meet the exigencies and uphold the interests of God's eternal government. The highest interests of eternity throw all their weight in favor of endless punishment, just as the in-

terests of time demand temporary punishment for its transgressors. The Divine jurisprudence gives us penalties suitable to accomplish the desired end: the prevention of sin. Hence eternal punishment seems meet to those whom nothing could reclaim. Such punishment was doubtless demanded to stay the ravages of sin and preserve the glory of the Divine government.

The object of eternal punishment is retributive. Retribution is the primary element in all just punishment. The prevention of crime and the reformation of criminals are but secondary or incidental considerations. Punishment as a reformatory or disciplinary measure is not in keeping with stern justice, and can only be admitted in a government of grace under a probationary state. Retribution is not in opposition to God's goodness, grace, or mercy. It is simply an exhibition of Divine justice after grace has been spurned and mercy rejected. None who ultimately reject salvation under the covenant of Divine grace shall ever escape the righteous retributions of the eternal world.

The destiny of the good and the bad alike is fixed and final at death. The saved will never be lost, and the lost will never be saved in the world to come. According to an essential correlation existing between the two, any argument that would reward the righteous would punish the wicked in the future state. And the same facts which eternize the future rewards necessarily render future punishment eternal. Faith and endless obedience are the basis of eternal rewards, while unbelief and eternal disobedience are the basis of endless punishment.

The far-off future has locked up in its heaving bosom an

eternal day and an endless night. This day and night symbolize heaven and hell. In heaven there is an eternal day. No eve shall drop the sable curtains of night over that lovely land of endless light. In hell it is one endless night—a starless, rayless night—the ebon night of eternal death, upon which no morn shall ever break. Day and night are emblematic of life and death. Light and darkness are antipodes. One is typical of justice and purity; the other, of cruelty and crime. Life is either a day of mingled sunshine and shadows or else it is a cloudy, dreary day of dark despair. Death is either a bright night with moon and stars shining brightly in the firmament of hope, or else it is a moonless, starless night, without a gleaming ray of hope on the horizon of its ever-deepening darkness.

But let us look beyond death to the judgment. Time moves us on. The judgment day is coming. Soon the archangel will descend, and sound the trumpet summoning earth and hell to the judgment bar of God. He will appear like a blazing star in the firmament above. His beautiful form, burning out on the ethereal blue, will dazzle the eye and astonish the world. The sound of his mighty trump will shake the earth, awake the dead, and bring the wicked into judgment. The great white throne, parting the sky like a mighty scroll, will come rolling down on its wheels of fire over the pavements of light, flanked on either side by a retinue of angels, whose wings fan the distant horizons, and followed by legions of seraphim and cherubim, whose burning glory fills the heavens. In midair it halts and hangs pivoted upon the Divine Will until the judgment is past, and men and devils know their eternal destinies.

There will be a general judgment. The day will dawn upon which Christ will judge the world in righteousness. The world has witnessed many judgments of a partial or indefinite character. And its leading judgments all point unmistakably to the general judgment: they are all preludes to the world's most terrible crisis, the final Judgment Day. When Israel entered the Promised Land six tribes were stationed upon Mount Ebal and six upon Mount Gerizim. The Levites pronounced to them the curses and blessings of the Divine law, while the hosts upon the right and left responded "Amen" to the word of the Lord. This grandest of ceremonies in all the history of the world is typical of the great Judgment Day, when the assembled millions of earth shall stand upon the right and left of the great white throne and say "Amen" to every sentence pronounced by the Just Judge of all the earth.

The Judgment Day is not necessary to the apportionment of rewards, but it is essential that men and angels may see the reasons and indorse the decisions of Divine Justice in every case of condemnation or acquittal. This general judgment will call forth the sanction of the assembled universe; and, for the first time since the fall of angels, God will receive universal glory.

We have all been tendered a day of trial, and beyond our day of probation there must of necessity be a system of rewards and punishments. The soul naturally anticipates a future judgment. Guilt necessarily looks for a Day of Retribution. But sinners think of the judgment as a thing of the distant future. Hence carnal security often sleeps upon the flowery bed of ease on the very brink of endless woe.

Fiery billows rush and roar beneath the slumbering dreamers, until, all unconscious of their doom, they slide precipitately down the fearful precipice, to awake in the nethermost depths of a devil's hell.

Sinners go on sinning until the habit formed is so firmly fixed that naught can check them in their mad career. The glories of heaven and the terrors of hell are alike insufficient inducements to turn them to Christ. They sin away their day of grace, doom themselves to an eternity of sinning, and God dooms them to an eternity of suffering. Eternity! O Eternity! who can contemplate it unmoved, in connection with the extreme tortures and endless agonies of hell. Eternity is the mother of the past, the parent of time, and the companion of endless duration. Eternity is a clock whose ever-vibrating pendulum swings to the birth and death of worlds as it comes and goes forever and for evermore. O Lord, deliver me and mine from the eternal tortures of the Hell of the Bible!

Finally hell is represented in the Bible by Tophet, a fearful sink in a valley near Jerusalem, Tophet to the Jews most strikingly symbolized hell. First, in view of the fact that it was a sink into which all the filth and corruption of the city and surrounding country was collected in one putrefying mass of seething pollution. So hell is the great sink of endless perdition, into which all the filth and pollution of God's moral universe shall be gathered in one all-absorbing mass of putrefaction, the sickening stench of which will rise up with the smoke of their torment forever and ever.

Tophet also symbolizes hell in view of the fact that it was the place where great sin was committed. It was here that the wicked Jews, apparently freed from all restraints, gave full vent to the inclinations of their wicked hearts in the worship of dumb idols. Here they cast their helpless babes into the brazen arms of Moloch, while they blew the trumpet, played their instruments, and shouted, to drown their infant cries. So hell is a place where the greatest sin is being constantly committed. All the restraining influences of this life are removed in hell, and all its inhabitants left perfectly free to follow the full inclinations of their wicked hearts through all eternity.

Finally, Tophet symbolized hell in that it was a place of fearful punishment. Here God made the wicked Jews, the great army of Sennacherib, and others pay the penalties of violated laws, until it was truthfully called the valley of destruction, the valley of dry bones. So hell is a place of the most fearful punishment, a place where men and devils will have to pay the penalties of the Divine laws which they violated throughout an endless eternity.

Over its fields roam the steeds of the wind, roll the charaots of the hurricane, and rumble the caravans of the sweeping tempest. In its aerial pavilions is the home of the lightning, the birth chambers of the storm king, the palaces of Ino, and the pleasure ground of her attendant nymphs.



CHAPTER XXII.

THE HEAVEN OF THE BIBLE.

The heaven of heavens. (2 Chron. vi. 18.)

HERE are three heavens: the first, second, and third heaven. The first heaven is the space occupied by the air around and the sky and clouds above us. It embraces the atmospheric region that surrounds the earth. The beautiful birds, the majestic eagle, and the proud condor bathe their golden plumage in the deep ethereal blue of the first heaven.

The second heaven is the region occupied by the sun, moon, planets, and stars. It embraces all space lying between the first and third heavens. Through this heaven the beautiful stars move on in their silent but magnificent grandeur. The crescent moon—ever changing, but ever lovely queen of night—sails gently on through the azure blue of its mighty deep. The majestic sun, king of day, rides in the resplendent grandeur of his fiery chariot across the highways of the second heaven.

The third heaven is the eternal dwelling place of God. It is the chief, or greatest, of all heavens—the highest heaven, the Heaven of heavens. And we never reach the Bible idea of this third heaven short of a real, glorious, and eternal world, where unalloyed happiness and unspeakable joy fill and thrill all hearts for evermore.

The Heaven of the Bible is a grand and glorious reality.

There is nothing more real or glorious in the all but boundless material universe. It is not only real; it is also material, and consequently local. It occupies space, is tangible, visible, and eternal. Heaven and heavenly things have form just as certainly as do the earth and earthly things. If the soul retains its senses, and the body its organs, man must spend his future in a world where these senses can be gratified and these organs utilized. It is a reflection on Divine wisdom to suppose that God would take our reunited souls and bodies to any other than a material heaven, which would furnish every faculty of soul and body a perfect environment through all eternity. Heaven, then, is not a vague, shadowy, empty space, but a real world, where every existing thing is as tangible and as essential to the happiness of its inhabitants as are the material things of this world to the well-being of its sojourners.

Atheists regard such a heaven as an absurdity, the offspring of a diseased imagination. Some professed Christians prefer to call this heaven a mere state or condition of happiness; and this, they contend, is all the heaven we shall ever know. But the Bible speaks just as plainly and positively of heaven as a local place, a material world, as it does of the earth's materiality and location; and, taking the Bible for our authority, we can doubt the one just as consistently as we can the other, for according to all just rules of interpretation the one is not less figurative than the other. Heaven, then, is a local material world without a parallel in the universe of God.

God's universe is made up of worlds and systems of worlds. Each system has its sun or center of attraction,

around which all the other orbs revolve in perfect harmony with the Divine will. But these central suns are not stationary. They too, with all their accompanying orbs, revolve around other grander centers, and these around others, until finally the great center of attractions is reached, that grand and glorious orb around which all the systems of creation move in perpetual revolutions. This grand and glorious central world is the Heaven of the Bible, the fit dwelling place of Jehovah, and the eternal home of his people.

This heaven is the only place in the universe that can fully satisfy the longings of the immortal soul. Here its every wish is anticipated and its every want supplied. Here ecstatic joys fill the soul to its utmost capacity. These joys will all be rational and unending. All the faculties of the soul find in heaven affinities and affections which give perfect satisfaction. The associations of heaven are a source of infinite happiness. The society of saints and angels cannot but result in endless glory.

This world is not heaven; it never will be, unless God converts his footstool into a throne. Heaven is composed of material much finer in quality, and covered with scenery far more beautiful and grand than that of earth. It has been inhabited by holy, happy beings for ages in the past. Different orders of angels lifted their hearts with their harps in praises to a Triune God long before the courts of glory ever resounded with the song of redeeming grace. Her inhabitants never die. They never grow old. They live on in immortal youth forever. Eternity's ages may roll away and her long cycles sweep on in infinite succession, but

they can never silver the locks nor bend the bodies of the happy inhabitants of heaven. Eternal youth awaits all God's children in the better world.

Heaven is not the mere fancy of a fruitful imagination, but the ideal world of the universe. All interests seem to center there, as though it were the metropolis of God's vast empire of shining worlds. This heaven is the *ultimatum*, the finality, of every saved soul. In it we have a celestial empire—the King of Glory and the subjects of his grace—which converts the ideal into a real heaven.

The Bible describes heaven by using some of the most beautiful and impressive images that nature could furnish. It speaks of it as a better country, flowing with rivers of pleasure, shaded by trees of life, full of rapturous songs, and rich with robes and crowns, feastings, joys, and eternal triumphs. It is a world of beauty, a garden of delight, an ocean of pleasure. It has a firmament as clear as crystal, over whose translucid brightness no cloud ever cast a dimming shadow. Reflecting the glory of God, it shines like a myriad of suns in one, pouring its floods of celestial light upon all beneath its glittering canopy.

Solomon's temple was beautiful, grand, and magnificent. But this wonderful temple, with its imposing grandeur, was but a faint type of that temple made without hands, eternal in the Heaven of heavens. The earth is also beautiful, lovely, and good; but it is not comparable to that world whose beauties are fadeless and whose joys are unspeakable and full of glory. The eye hath not seen such beauties, the ear hath not heard such melodies, neither hath the heart conceived of such glories as shall greet us in the Heaven of heavens.

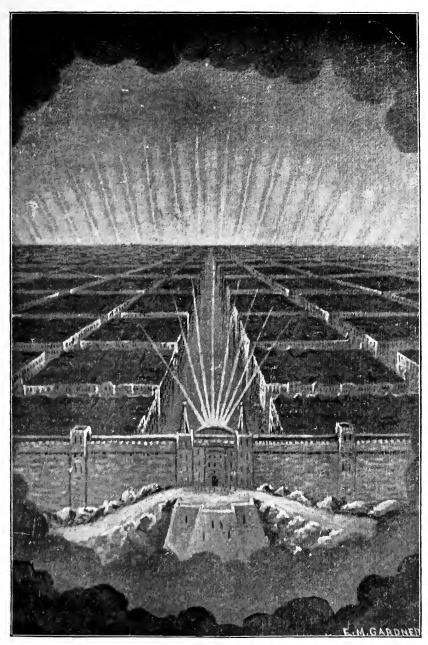
Heaven is a place of rest. Nothing is so sweet to the tired man as rest. Neither is there anything so desirable to the Christian burdened with the years and cares of life and ripe for the peace and joys of heaven as that eternal rest that remaineth to the people of God.

Heaven is a home. Humble though it may be, there is no place like home. The word home is among the sweetest, the most significant, and the most sacred found in the English language. We fondly cherish the sacred memories which cluster around the homes of our youth. No wonder, for associated with them are the most endearing relations and the most affectionate ties of earth. The word home sweeps the memory at once with the love and care of a kind father and the devotion and sympathies of an affectionate mother. It calls to mind the joys and sorrows shared with brothers and sisters in other days, and reminds us again of the many pleasant associations of friends and kindred, never to be forgotten in this life nor in the life to come. So I imagine the word heaven, fragrant with blessings, is indebted for much of its sweetness and significance to the fact that it carries along with it the idea of an eternal home, a home where heart answers to heart in the sweetest responses of love, a home where the dearest and most sacred associations gather around an immortal life, running parallel with eternity.

Heaven is a home where millions of happy children love the same kind Father, receive from his bountiful hand the same endless blessings, and share through all eternity the same rich and glorious inheritance. It is a blessed home where sickness never comes; a home where painful partings are known no more; a home where all the great family of God will live on through the long cycles of eternity, in all the bloom and vigor of immortal youth. Christian friends, this home, so great, so beautiful, and so good, is to be our home. It is to be our eternal dwelling place. And I imagine there will be great joy, and millions of happy voices will unite in a mighty song of triumph that will roll in undying anthems around the Father's throne when all his children have firmly fixed their feet upon the fair banks of eternal deliverance—are safely landed at home at last.

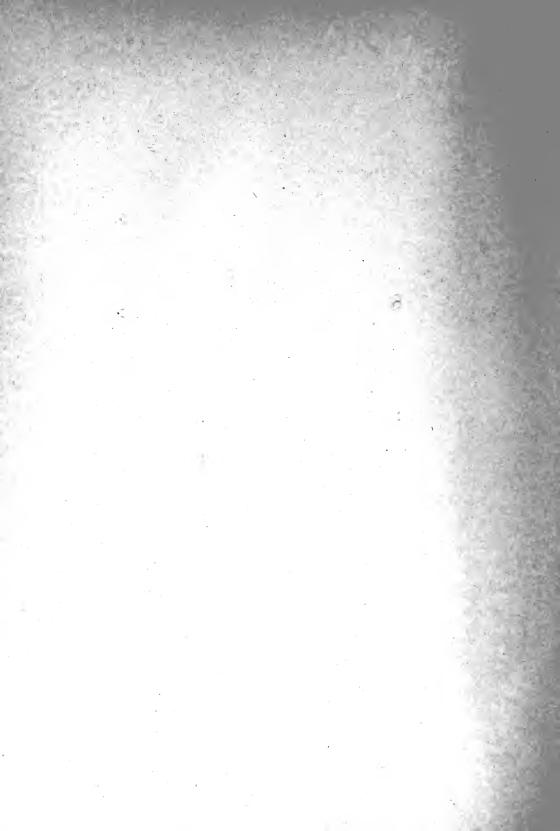
Heaven is a house of many mansions. It is a house with ample accommodations for all God's children. There are many mansions in our Father's magnificent house. literally true. It is a glorious reality. If it had been otherwise, Christ would not have concealed the fact from us; he would have told us the unvarnished truth. When we get to heaven we will find it just as the Savior said: a house of many mansions—a mansion for every child of God—a perfect and eternal home for every true believer in Christ. The Blessed Savior went back to heaven to prepare a place for us, and in the fullness of time he will come again and take us unto himself, that where he now is we may be eter-These palatial mansions were built by the Architect of the universe. Their beautiful domes, frosted with glittering gems, will sparkle forever in the burning glories of heaven's eternal day.

Heaven is a kingdom. It is a vast and glorious realm, where happy millions live in perfect obedience to him to whom allegiance is infinite delight. It is a kingdom of perfect order, peace, and love; a kingdom of truth, knowledge, and righteousness, where countless millions live without sin



THE NEW JERUSALEM.

"And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem descending out of heaven from [God." (Rev. xxi. 10.)



or death to mar their endless joys. It is a kingdom where the night of ignorance casts no withering shadow over happy homes. It is a kingdom whose subjects are robed in garments of snowy white and bask eternally in the sunshine of the Divine presence. Thrice and forever happy are the subjects of such a glorious kingdom.

Heaven is a better country. There are many good countries on earth—countries like Canaan of old, flowing with milk and honey-producing all the necessaries, and even the luxuries, of life. Our own is a good country. It is one of which we may well be proud. For, with all its imperfections, our boasted liberty, social, civic, political, and religious, is a priceless boon. But heaven is a far better country than this of ours. It is not a mere abstract creation of fancy or faith; but a better country, with all the reality that belongs to the hills and valleys and winding streams of earth. It is a country diversified with landscapes, waving with forests, shaded with mountains, musical with waterfalls, girded with oceans, and garlanded with flowers. It is a country just as real and far more substantial and abiding than any earthly country. For the pestilence does not waste this better country; neither do the lightnings smite, the storms destroy not, and the inhabitants thereof never sicken nor die. It is a better—that is, a heavenly—country.

In the Heaven of heavens is located the Heavenly Jerusalem—the city of God. This city is the seat of his imperial government, the metropolis of his boundless empire, the royal emporium of his vast universe. In this marvelous city is the many mansioned house of the Father. It is the city of angels and archangels, scraphim and cheru-

bim. It is a city with gates of pearl, walls of precious stones, and streets of pure gold. It is a city with everlasting foundations, whose maker is God. It is to be enriched with the glory and honor of all nations and all worlds. It is a city lighted up with its own indwelling glory, outshining the sun in his noonday splendor; while multiplied millions are walking in its golden light. Such are the Divine revelations, and they should not be so spiritualized as to take away all substance and reality from the city of our God. To do so is to make the Heavenly Jerusalem more airy and transient than the towers and temples of clouds which form and melt in the glories of the setting sun.

In the center of this beautiful city God sits enthroned in all his triune majesty and matchless glory. From beneath his snow-white throne flows the crystal fountains of the river of life, whose sparkling waters, like gems of liquid light, sweep gracefully through the courts and gardens of the Eternal King, and, winding their way beyond the emerald walls, disappear like a line of shimmering silver amid the glories of heaven's loveliest landscapes. This city is the perfection of beauty, the joy of the whole universe. Enthroned in it sits the King of kings, as the Chief among ten thousand and the One altogether levely, wielding his golden scepter of love, while worlds bow in willing obedience and loving fidelity. The grandeur and glory of all earthly cities dwindle into insignificance when compared with those of the Heavenly Jerusalem. It is simply indescribably beautiful, and grand and glorious beyond the conception of finite minds.

Dear readers, we are all pilgrims and strangers on the

earth. Here we have no continuing city. We are all voyagers upon time's tempestuous ocean. But if true to God, it will soon be our exalted privilege to look out, by faith, through the dim portals of death and behold the sapphire walls and shining domes of that blessed city toward which we have been so anxiously steering our frail barks through all the storms and conflicts of this inconstant life.

It will soon be ours to ground the weapons of our Christian warfare and anchor in the haven of eternal rest. Through the dark gateway of death we will pass on up to be crowned with light and rejoice eternally in the Heaven of heavens.

Dear unsaved friends, you hard-working toilers in the workshops of earth, do you not desire, when your labor is ended below, to live in that bright world where want and woe are unknown, to walk the gold-paved streets of that city without sin, and mix and mingle only with those who are perfectly happy, because perfectly holy? Certainly you do, and such is your exalted privilege; for the pearly gates of that beautiful city stand open all the time, and a great family, with pure and loving hearts, invite you most affectionately to come and make the Heaven of the Bible your eternal home. Many who shared our earthly homes with ushave gone on before, and are waiting to welcome us to that. world where parting will be no more. Many who labored long and suffered much for us in this life would rejoice with the angels if they knew we would join them in the life tocome. Does it not make you long for heaven when you think of the many from the circles of your own friends, kindred, and families, who have gone to that blessed home, saying, perhaps, in their last farewell, Meet me in heaven? Then get on board the Old Ship of Zion, and she will take you home.

The wise of this world have launched many vessels upon the ocean of time, and booked them for the better world, that will never reach the desired haven. Human crafts cannot weather the storms of life. They are altogether inadequate for such a perilous voyage. It matters not whether they be brigs, barges, sloops, schooners, tugboats, ironclad gunboats, massive ships, or men-of-war, they will all go down ere they reach mid-ocean without a glimpse of the glory land. There is but one vessel that can weather the tempests of time and reach the shores of eternity. That is the grand Old Ship of She will battle successfully with the crested surges and foaming billows of time's watery main, and ride triumphantly at last into the heavenly harbor of eternal rest. She is a stanch old vessel, tried and true; and with King Jesus as her Captain, the Holy Spirit as her helmsman, and the angels of heaven charged with her keeping, piratical demons may darken her pathway and threaten her overthrow; but at length, amid the sweet hosannas and loud halleluiahs of heaven, she will land the last saint safely on the fair banks of eternal deliverance.

Heaven is a world supremely blest;
A world that knows no anxious care;
A world where saints forever rest,
And with their King its glories share.
Heaven is a home of perfect bliss;
A home that knows no tears or sighs;
A home where friends we'll never miss,
Nor stop to wipe our weeping eyes.

Heaven is a house of mansions fair;
A house of beauty, great and grand;
A house with many mansions there,
Enough for all Christ's faithful band.

Heaven is a kingdom rich and great;
A kingdom with an untold dower;
A kingdom with a King of State,
Wielding a scepter of matchless power.

Heaven is a country fairer far;
A country more to be desired;
A country better, grander far,
Than any angels e'er admired.

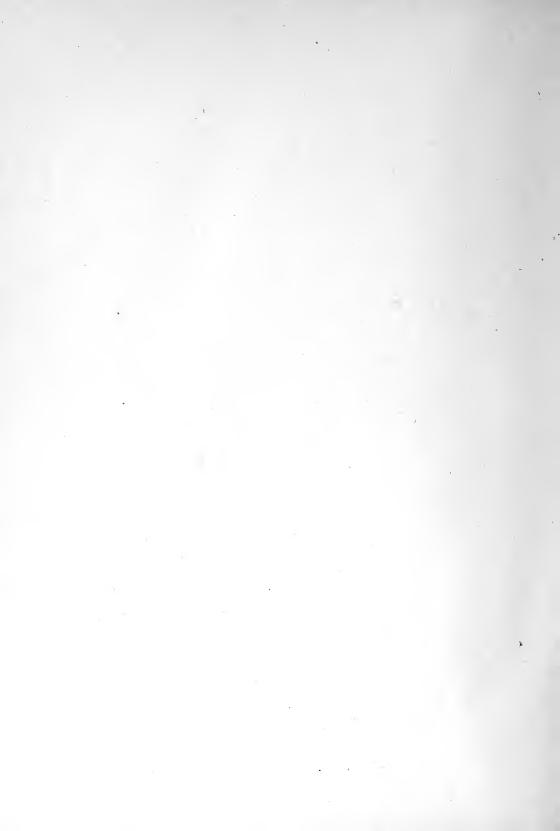
Heaven is a city full of light;
A city where our Jesus reigns;
A city without sun or night,
Where all God's majesty proclaim.

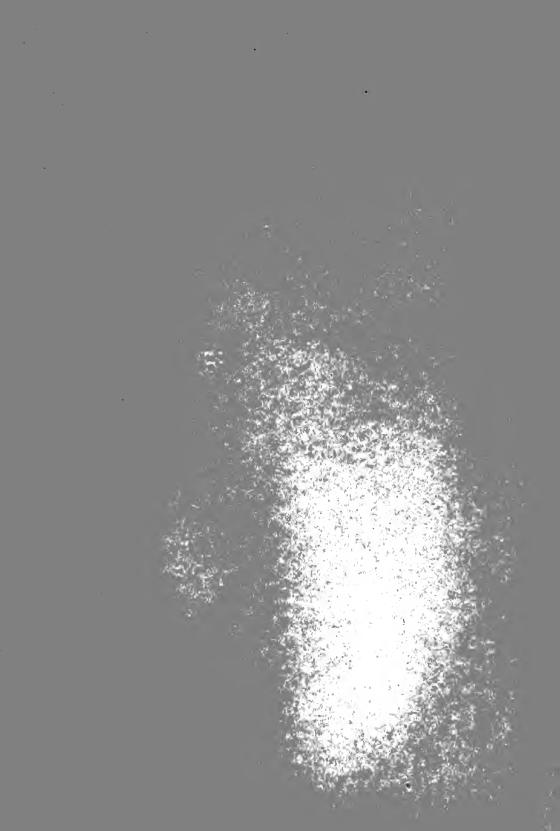
This is the world for which I sigh;

The world in which I soon shall be;

The world it takes to satisfy;

The Heaven of heavens to me.



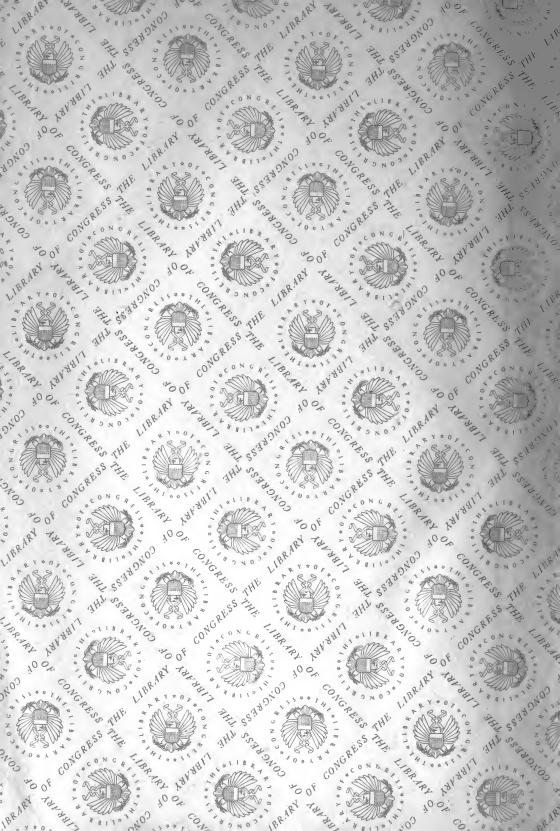


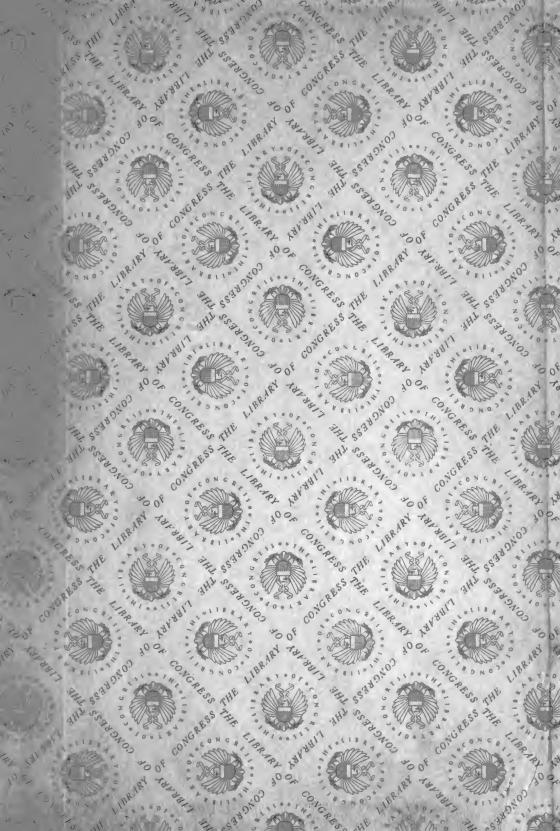












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